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POETRY.

For the Churchman.

Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?—Heb. i. 14.

Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Luke xv. 10.

I.

O beautiful, blessed and sinless band,
Whose home is the light of a better land,
Where ye ever are circling around the throne
Of the God of Gods, the eternal one,
Where your lips declare the praises of Him
Who rideth upon the cherubim—
O would that my love like as yours did burn—
O would that my thoughts like as yours might turn—
And catch from that happier land a bliss,
More pure than ever they have known in this!

II.

Beautiful beings! I know that ye gaze
From the golden gates of your starry place,
With a sorrowing glance on earth below—
With a pitying sigh for sinners' wo;
And your harps peal forth a louder strain,
Till heaven around ye doth echo again,
When the penitent tear is sadly shed,
When the first low prayer of the heart is sped,
And the soul departs from the way it trod,
To flee to the arms of a smiling God.

III.

It is ye who illume the sinner's dark way
In his weary walk to an endless day;
Who gird him around with an holy band,
Ever awaiting their Lord's command,
To repress the doubt, to dry up the tear,
And smile into gladness the rising fear;
It is ye who comfort his lonely hour,
And guard his soul from the tempter's power;
Who cheer him in life's last quivering breath,
And whisper of heaven in the hour of death.

IV.

And O, when that death for ever is o'er,
When sorrow and tears shall grieve him no more—
Then, children of light, your voices will join
To swell the full tide of that glorious song,
Which never may cease, while his tongue can tell
Of that Saviour who loved our race so well,
That he left his throne and his starry crown,
And came in the robe of his mercy down
To die on the cross, to shed forth his blood,
And suffer for earth the curse of her God. ION.

From Hampson's "Memoirs of the late John Wesley."

CONSECRATION OF BISHOPS AND ORDINATION OF PRIESTS FOR AMERICA, BY IMPOSITION OF THE HANDS OF MR. WESLEY.

As Dr. Coke is largely concerned in the events of this chapter, it will be necessary briefly to inform the public who he is. Of his family and connexions in early life we have nothing to say. But it is proper to observe, that he is a clergyman, and received his academical education at Jesus College, Oxford, where he was admitted to the degree of LL. D. In 1776 he relinquished a curacy in the west of England, and joined Mr. Wesley, who since that time has employed him as a kind of vicar general, empowering him to visit the societies in different parts of the kingdom, and once or twice to hold conferences in Ireland, when it was inconvenient for himself to cross the water. From his known character, and a certain consequence he derived from his ecclesiastic and academical distinctions, he has often been suspected of casting a longing eye to the supremacy, after Mr. Wesley's decease; and some have thought he would attain it. But we doubt not to predict the contrary. The chair will certainly be filled by no individual. And in case of such a succession, the distinction between the former and the present possessor would be too strongly marked, and might produce, from the united influence of reason and propriety in some, and of envy and jealousy in others, an opposition, which every man, who has the least regard for his own peace, would be careful to avoid.

At the conclusion of the war in America, and several years after the establishment of Methodism on the continent, this gentleman, by the direction of Mr. Wesley, and under circumstances too remarkable to pass without notice, paid them a visit.

There was a time when, by those who were best acquainted with the subject, it was supposed, for obvious reasons, that a final separation had taken place of the Methodists on this side the Atlantic, from those beyond it. We shall explain this. It is to be observed, that from the first appointment of preachers by the Conference in England, to the foreign mission, the American Methodists were always considered as brethren, and their numbers and the names of their societies regularly inserted in the minutes. During the war this usage was discontinued. The rebels, as they were called, were expunged from the list. The revolution of affairs abroad, was productive of a correspondent revolution at the City Road. A lucky hit converted rebels into simple revolutionists. The Americans again appeared in the minutes. A variety of consultations were held in the cabinet concerning them; where a resolution was agreed to, and as suddenly executed, that a letter should be prepared by Mr. Wesley, congratulating them on their freedom from the "state and the hierarchy," and exhorting them to "stand fast in that liberty with which God had so strangely made them free." At the same time and place, he gave ordination, *more episcopi*, by imposition of hands, to several preachers, who were to embark for America, and consecrated Dr. Coke one of the bishops of the Methodist Episcopal Church in that country; making him the bearer of his congratulatory letter, and giving him special instructions to consecrate, as his colleague in the episcopacy, a lay preacher, who had resided several years on the continent. The Doctor, attended by the new made presbyters, crossed the water, and executed his commission; consecrating Mr. Asbury, and ordaining several others, as presbyters of this new Church, and beginning or concluding the solemnity with a very remarkable sermon, in defence of these extraordinary proceedings. To assist their devotions, a liturgy was extracted by Mr. Wesley from that of the Church of England, from which we have been informed, particular care was taken to expunge every expression that had a pointed reference to the authority of kings.

Before we enter upon an examination of this part of Mr. Wesley's conduct, it will be proper to state his reasons for such a deviation from his former principles, by subjoining a copy of the pastoral letter, which, on this occasion, he transmitted to the societies abroad. It is addressed "To Dr. Coke, Mr. Asbury, and our Brethren in North America;" and is conceived in remarkable terms:

"By a very uncommon train of providences, many of the provinces of North America are totally disjoined from the mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the congress, partly the provincial assemblies. But no one exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of the states desire my advice; and in compliance with their desire, I have drawn up a little sketch.

"Lord King's account of the primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently, have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace's sake, but because I was determined, as little as possible, to violate the established order of the national Church, to which I belonged.

"But the case is widely different between England and North America. Here there are bishops, who have a legal jurisdiction. In America there are none, neither any parish ministers. So that for some hundred miles together, there is none either to baptize or to administer the Lord's supper. Here, therefore, my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's supper. And I have prepared a liturgy, differing little from that of the Church of England, (I think the best constituted national Church in the world,) which I advise all the travelling preachers to use on the Lord's day in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

"If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"It has indeed been proposed, to desire the English bishops to ordain part of our preachers for America. But to this I object. 1. I desired the Bishop of London to ordain only one; but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them now, they would likewise expect to govern them. And how grievously would that entangle us! 4. As our American brethren are now totally disentangled, both from the state and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scripture and the primitive Church. And we judge it best, that they should stand fast in that liberty, wherewith God has so strangely made them free."

As Dr. Coke's sermon on the consecration of Mr. Asbury to the office of a bishop, is to the same purpose, and a labored defence of Mr. Wesley's conduct, we extract from it all that relates to this subject. The first proposition which in this sermon the Doctor engages to treat, is a defence of his conduct in the consecration of his colleague; which he does in these words:

"The Church of England, of which the society of Methodists in general have, till lately, professed themselves a part, did for many years groan in America, under grievances of the heaviest kind. Subjected to a hierarchy, which weighs every thing in the scale of politics, its most important interests were repeatedly sacrificed to the supposed advantages of England. The churches were in general filled with the parasites and bottle companions of the rich and great. The humble and most importunate entreaties of the oppressed flocks, yea, the representations of a general assembly itself, were contemned and despised. Every thing sacred must bow down at the feet of a party; the holiness and happiness of mankind be sacrificed to their views; and the drunkard, the fornicator, and the extortioner, triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. Blessed be God, and praised be his holy name, that the memorable revolution [in America] has struck off these intolerable fetters, and broken the anti-christian union, which before subsisted between Church and state. And had there been no other advantage arising from that glorious epoch, this itself, I believe, would have made ample compensation for all the calamities of the war. One happy consequence of which, was the expulsion of most of those hirelings, who "ate the fat, and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that which was broken, neither brought again that which was driven away, neither sought that which was lost."

"The parochial churches in general being hereby vacant, our people were deprived of the sacraments through the greatest part of these states, and continue so still. What method can we take at this critical junction? God has given us sufficient resources in ourselves, and after mature deliberation, we believe that we are called to draw them forth.

"'But what right have you to ordain?'" The same right as most of the reformed churches in Christendom: our ordination, in its lowest view, being equal to any of the Presbyterian, as originating with three presbyters of the Church of England.

"'But what right have you to exercise the Episcopal office?'" To me the most manifest and clear. God has been pleased, by Mr. Wesley, to raise up, in America and Europe, a numerous society, well known by the name of Methodists. The whole body have invariably esteemed this man as their chief pastor, under Christ. He has constantly appointed all their religious officers from the highest to the lowest, by himself or his delegate. And we are fully persuaded, there is no Church office which he judges expedient for the welfare of the people entrusted to his charge, but, as essential to his station, he has power to ordain. After long deliberation, he saw it his duty to form his society in America into an independent Church; but he loved the most excellent liturgy of the Church of England; he loved its rites and ceremonies, and therefore adopted them in most instances in the present case.

"Besides, in addition to this, we have every qualification for an Episcopal Church, which that of Alexandria (a Church of no small note in the primitive times) possessed for two hundred years. Our bishops or superintendents (as we rather call them) having been elected or received by the suffrage of the whole body of our ministers through the continent, assembled in General Conference.

"'But don't you break the succession?'" The uninterrupted succession of bishops is a point that has been long given up by the ablest protestant defenders of episcopacy. Bishop Hoadley himself, in his celebrated controversy with Dr. Calamy, allows it to be unnecessary. His words are, 'to the thirteenth question I answer, that I think not an uninterrupted line of succession of regularly ordained bishops necessary.' He also grants the authenticity of the anecdote given us by St. Jerome, which informs us, that the Church of Alexandria, mentioned above, had no regular succession, from the time of St. Mark the Evangelist, the first bishop of that Church, to the time of Dionysius, a space of two hundred years: but the college of presbyters, on the death of a bishop, elected another in his stead. We are also informed, from the Epistle of St. Clement to the Corinthians, written soon after the death of St. Paul, a writer whose works are next in precedence to the canon of Scripture, and probably written by immediate inspiration, that the Church of Corinth was then governed only by a college of presbyters. And from the Epistle of Polycarp to the Church of Philippi, written in 116, we also find that the Christian Philippians were then governed only by a college of presbyters. So that the primitive Christians were so far from esteeming the regular succession as essential to the constitution of a Christian Church, that, in some instances, episcopacy itself was wholly omitted."

"But of all forms of Church government, we think a moderate episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigor and activity are given to the resolves of the body, and those two essential requisites for any grand undertaking are sweetly united—calmness and wisdom in deliberating; and in the executive department, expedition and force.

"But are you not schismatics by your separation from the Church?" A Christian Church is a body of professsors, who hold the fundamentals of the Christian religion, in doctrine and practice. But we are not ignorant, we cannot be ignorant, that the chief part of the clergy and the members of the Church of England (so called) do either tacitly or explicitly deny the doctrine of justification by faith, the knowledge of salvation by the remission of sins, and the witness of the spirit of God, points which we esteem most fundamental, yea, essentially necessary, to constitute a child of God. We are not, we cannot be ignorant, that they justify as innocent, many of the criminal pleasures of the world: card playing, dancing, theatrical amusements, &c., pleasures utterly inconsistent with union and communion with God. And though we admire their liturgy, and are determined to retain it with a few alterations, we cannot, we will not hold connexion with them, till the holy Spirit of God has made them see and feel the evil of the practices and the importance of the doctrines mentioned above. And for this schism (if it must have the name) we are cheerfully ready to answer at the bar of God.

"'Why then did you not separate before?'" It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the revolution, doubted of the propriety of the step.

"'But did not your preachers constantly exhort the people to attend the service of the Church of England?'" In the general they did, from a full persuasion, drawn from experience, that we had no other alternative to preserve our society, but an adherence to the Church of England, which was totally destitute of real discipline, or a formation of ourselves into an independent Church; and some of them perhaps did this, with a degree of imprudence, which I cannot defend."

Considering this stretch of authority as of great moment in the history of Methodism, and as giving the sanction of Mr. Wesley's name to a general and formal dissent, at some future period, we have been particular in stating the arguments by which he supported this violation of order, and of his own consistency: and we have stated them in the body of this work, rather than in an appendix, because we thought them essential to the narrative, and because we know how few will take the trouble to consult authorities not immediately connected with the facts to which they refer.

(To be continued.)

From the Gospel Messenger.

"OXFORD THEOLOGY."

We use the phrase most frequently applied to what is more accurately termed "The Oxford Theory." As it falls not within our humble design, nor within our expectation of usefulness, to fill our columns with questions of "doubtful disputation," and the elaborated matter of expended discussion, we have not spent any large amount of type on the subject which has roused not a few to sharp contention. If there are in the *Tracts for the Times* some things that have not our admiration, we certainly have not yet seen in them the causes of terror which some have descried, and that too even before they read them. These remarks have been made for the purpose of introducing the following article from the London Christian Remembrancer for the last month. It forms the commencement of a review of the volume of "Bampton Lectures for 1840. By Edward Hawkins, D. D., Provost of Oriel College and Prebendary of Rochester." We have met with nothing since the alarm was first sounded against Dr. Pusey and his associates on this side of the water, which appears to us so entirely judicious and to the purpose; and surely the Christian Remembrancer, one of the most steady, watchful, and true-hearted sons of the Church of England, and who for more than twenty years has kept his post of observation, sword in hand, must be quite as competent to discern the danger, and as ready to ward it off, as any in our country can be. Our readers will judge of his comprehension of the subject, and his ability to understand the whole ground, when they hear him saying—

"Almost every day contributes something to assure us that good must eventually result from the discussions arising out of the publication of the celebrated Tracts for the Times. The writers of those papers may be assailed, from one quarter, by the courteous title of the Malignants of Oxford: and, from another, with the equally benevolent imputation that they are no better than Jesuits, and secret emissaries of the Papacy. These 'wild and whirling words' will soon be heard no more. The hailstorm of obloquy will pass gradually away. And, in the mean time, men possessed 'with the spirit of mind,' will sit them down, calmly, to an honest examination of all that looks like novelty, or eccentricity, in the notions which are now raising such awful commotion in the bowels of the ultra-Protestant. And, the issue will probably be, that the Church will recover some things which were well nigh lost, and 'ready to die;' and that she will utterly refuse certain other things which have in them no element of life; that, whatever may be truly valuable in the Oxford theory—we so term it purely for the sake of brevity—will survive the conflict; that whatever is unsound will perish in the collision; and, that the Oxford Divines will appear, at last, in their true character—namely, that of virtuous, devoted, and profoundly learned men, more eminently gifted, perhaps, with piety and zeal, than they are with wisdom or discrimination.

"It has been said, indeed, that the disciples of this school are much more to be dreaded than their masters; young men having more of the *crudi pericula succi* in their blood, than those who are mellowed down by the influence of time and study. And we have, accordingly, heard it somewhat gravely and solemnly hinted, that a secession Church is likely enough to be the end of all this mysticism. We confess that our apprehensions on this score are by no means very troublesome. But let us, for a moment, admit the alarm to be not altogether groundless. Still there is nothing in it to shake our confidence in the stability of our Church. The schism of the non-jurors was, doubtless, an evil. But we are far from believing that it has inflicted any permanent or serious damage on the Anglican communion. Neither are we certain that it may not, in some respect, have been graciously overruled for good. And, in the course of time, it quietly gave up the ghost. In the same manner the schism of the Oxford school—if such should ever, unhappily, be formed—would create much agitation, and perhaps no ordinary confusion. It might seem to threaten, for a time, a dissolution of that strength, the whole of which is needed, in its closest concentration, for the death-grapple between the powers of this world and the powers of the world to come. But, some how or other, we are deeply persuaded that the mischief would be transient, and by no means so widely spread as many may be disposed to fear. But, be this as it may, it must, at all events, be allowed, that the spirit which has gone forth from the cloisters of Oxford, can never work one thousandth part of the evil, which must have resulted from a continuance of the spirit of slumber, which came down upon the Church in the course of the eighteenth century. A passing commotion in the atmosphere is much less to be dreaded than the deadly stagnation that engenders pestilence."

COMMUNICATIONS.

For the Churchman.

ADVERSARIA, NO. XXIII.

> "ut si
> Cæcus iter monstrare velit: tamen adspice, si quid
> Et nos, quod cures proprium fecisse, loquamur."
> *Horace.*

Febronius de Statu Ecclesiæ.—The few glimpses that occur to us, of the movements of what is called the Cisalpine Party in Europe, have always appeared to me singularly interesting. A noticeable illimitation and indefiniteness with respect to their ends, and an apparent want of all concert, which has seemed to characterize this party, are circumstances in themselves sufficient to explain our interest in it. From the era of the Tridentine Council to our own age, Cisalpine writers have hardly perhaps at any time been entirely wanting.—Very little, indeed, it need not be said, has the present writer met with, but that little will not be worthless. The latest publication that I have found is a Latin Tract of some forty pages, which appeared at Turin in 1811. And the only other is the larger work which is the subject of this article.

John Nicholas de Hontheim, Bishop of Myriophite *in partibus*, suffragan of the Elector of Treves, Dean of the chapter of St. Simeon, Councillor of State, and Chancellor of the University, was born at Treves, in the year of our Lord 1701, was consecrated Bishop in 1748, and died at his *château* of Montquintin in the dutchy of Luxembourg, at the age of more than ninety years. He is the author of several works, but the only one which obtained great celebrity is that to which we now refer. The first edition of this appeared at Boulogne in France, in 1763, in quarto, with the following title:—"Justini Febronii Jcti de Statu Ecclesiæ et legitima potestate Romani Pontificis liber singularis, ad reuniendos dissidentes in Religione Christianos compositus. Bullioni apud Gulielmum Evrardi. MDCCLXIII."[*] It was condemned and prohibited directly it appeared, by a 'Decree of the Index.' It was however reprinted in 1765, and afterwards repeatedly. Again, and a third time, the book was condemned by Decrees of the Index; though we are not informed to what extent these lessened its sale. It was translated into Italian; and French; and was reprinted in Portugal. The edition before me is the first, and the only one I have seen. Other matter of interest, concerning the author, besides what is above explained, may be found in the Biographie Universelle.

De Hontheim was a Gallican Catholic, holding what have been called the Cisalpine doctrines with respect to the rights of the Roman See, and acknowledging only a primacy in that See, as in a more excellent degree the Apostolic, and in its Bishops, as successors of St. Peter. The Cisalpine doctrines were perhaps never carried to a greater extent of opposition to the Ultramontane, than in this treatise; and the doctrine of the primacy was never, perhaps, so closely scrutinized by the light of Scripture and the authority of orthodox tradition, by one holding the doctrine, as by our author. The work is distinguished by fearlessness of argument, and great apparent honesty of purpose. Coming from a Bishop, of a Church yielding to Rome a (qualified) homage, and perhaps indistinguishable in lesser features from the Latin communion, it may almost be regarded the witness of a Roman, to what he thought the just and the equitable claims of his Church. The real interest which the book awakens is of a character strictly analogous to that which would distinguish the supposed case. We should not indeed look to find in this right reverend father, the denunciatory language, from without, of Protestantism; but perhaps no Catholic ever protested against ecclesiastical wrongs, against usurped powers, against unauthorized dogmas, and a corrupt discipline; and corruption itself, universal and bringing forth ever corruption, with more zeal than De Hontheim. None ever denounced with more Christian indignation the novelties of the Italian,—the *Curial* authors; and none more fearlessly set forth the rule of revelation and Catholic interpretation, and condemned by its universal judgment those absurd and impious pretences, which in the name of Rome, had made that Church a reproach throughout the rest of Christendom.

The preface occupies, (it is not numbered,) the first hundred pages, or so, of the book. It is addressed, firstly—"Clementi XIII., Summo Pontifici, Primo in terris Christi Vicario." It is another dogma of the book that "Romana Ecclesia sit Centrum unitatis Catholicæ."—The latter, somewhat differently expressed, is a well known Roman doctrine, but in its naked sense it seems compatible with the Cisalpine spirit. It is doubtless a corollary from the acknowledgment of the primacy in St. Peter, and his successors Bishops of Rome; and affords by its indefiniteness a considerable latitude of construction.[*] As to the former sentence of Dedication it may not be improper to remark, that 'Summus Pontifex' is a prescriptive appellation of the Bishops of Rome, in common with all other Bishops; as may be seen in Bingham, Antiq. book ii., chap. 2, sect. 6;—and that 'primus Christi Vicarius' involves only the doctrine of a mere primacy, and is therefore a very different thing from the title of VICAR, arrogated by the Pope. And this doctrine of the Primacy might be held and defended now, by the sturdiest Protestant, his life-long, and yet he be never a whit nearer to Rome. The author proceeds to vindicate himself, in the first place, from the imputation of introducing novelties. I do not reject, he declares, any power of the Church, which appears to belong to it, but strive rather that which seeks a mastery foreign to the institutions of Christ, unknown in the more flourishing ages of the Church, and terrible to those without her pale,—that this may be removed from the necks of the people. He then puts it with reverence to his holiness the Pope,—whether it is not expedient for him to prevent opprobrium by a convenient moderation of his authority, and a voluntary surrender usurpatorum—of his usurped powers.—What answer, he continues, shall we make at His tribunal, before whom shortly we must appear, if we shall be found to have forsaken our post: I, to whom some ability of speaking out of the words of the Fathers and Councils has been given, in keeping silence; you, in whose hands is placed the sacred authority, in not acting conformably to the tradition, which has faithfully been handed to us by the same Fathers and Synods, and by this hindering, so far as it is in our power to hinder it, that union of the Churches, so wished for, and so pleasing to God. Non hic me excusabunt discrimina quibus talia proferentes se se solent objicere; neque Te Curialistarum, quorum summopere interest hæc consilia impediri inconcinnæ vociferationes. *Si adhuc hominibus placemus, Christi servi non essemus.* Tuum est per Te ipsum de jure et facto Tuo primum judicare,[†] eo candore, quo id facturus esses, si non caput universalis Ecclesiæ, sed qualis non ita pridem fuisti, doctus prudensque adhuc fores Episcopus in Statu Veneto, ejusdemque reipublicæ, qualis origine es, nobilis civis; in qua quomodo de juribus Primæ sedis respectu aliarum Ecclesiarum, et de stylo Curiæ ejusdem, qualis modo est, sentiatur, pauci ignorant. Illaudabile habitum est Pio II., quod de jure Romæ sedis aliter senserit, aut saltem scripserit Pontifex, aliter Æneas Sylvius. Veritas una est, nec alia nunc erit, quam fuerit ante quinquennium." The Latinity of our author has been already noticed: but this passage contains a good deal that is valuable. The respect accorded to the writings of St. Bernard, by former Popes, is next argued, and the author asks why the abuses and corruptions exposed in these writings have not yet been corrected. The preface is next addressed to the temporal Princes of Christendom. The author urges upon them the evils that have sprung from the divisions in Christ's flock, and calls upon them to assist, so far as they may, in restoring union. Following this, is an address to the Bishops of the Catholic Church. They are appealed to, to assert and recover their own rights, and to decide, by the Church, the claims of that See, which asserts a primacy of such ambiguous character, and uncertain extent. The Doctors of Theology and of the Canon Law are next addressed. The doctrines called Ultramontane or Transalpine are set forth and reprobated, and the Canonists who abused their science to the support of these *monstra*, and the divines who dared to sanction them with their approval, are held up to deserved indignation. He enumerates some of their paradoxes. That bishops are not vicars immediately of Christ, but only of the Pope. That all bishops, archbishops, and patriarchs, are his mere officials. That the Pope is Prince of princes, and Lord of lords. That he is as a God on earth. That he is above laws, above canons. That he is greater than all the Saints except Peter. That he is greater than an Apostle, and is bound by the precepts of neither Peter nor Paul. That the Pope and Christ form one consistory. That the Pope can make justice of injustice; that he can change the substance of things, and out of nothing make something; that he can change squares to spheres. After this, it seems almost ridiculous to take up this matter in a serious light. And yet surely the question is a most important one:—is the predominant tone of the Latin Church now, Transalpine, or the contrary? Mr. Charles Butler, admirable on so many accounts, as a Christian, and as an author, has given in his "Book" a representation of the state of this great question in his Church—and a view of it may also be found in the work of Bishop Hopkins, addressed to the Church of Rome. It is the opinion of the learned bishop, that "the Transalpine doctrine is the only *authoritative* doctrine of the present day." Elsewhere in the work now before us, it is eloquently contended that there is need of a Council; that the Council of Trent, (Tridentinus loquitur,) did not accomplish the restoration of the Church, and that much remains for a new Council to act upon. There does indeed seem, in any serious view of the subject, to be need of all the powers vested in the Church to restore it;—for the prospect is fearful, and long and humbling is the way back to the primitive rights and gospel-truth.

The author continues his address to the Canonists. He complains that their subtleties and sophistries wound the ears of the prudent and pious. Thus they falsely boast that the Pope cannot be brought to judgment: No! not by a General Council, which destroys all hope of a remedy. And they further hinder the prospect of union by their dogma of the Pope's infallibility. This, he declares has been utterly rejected by the Gallican Church, eminently Catholic, and belongs only to that odious ecclesiastical monarchy, which the Transalpines would build up. Declaim as you will, he continues, and publish it from your cathedræ doctorales, but be sure you add always 'as I think': for it is mera opinio, and in fidei controversiis nullius momenti. And so with a few other remarks that I need not dwell on, the preface winds up.

The book is arranged in nine chapters. To complete the notice, I shall give in this place a general view of the whole, though many parts would seem to demand a more particular examination. The first chapter is devoted to an explication of the form of government appointed by Christ in his Church. The author discusses several texts, as St. Matthew xvi. 18, St. John xx. 16, &c.;—the equality of all the apostles in ecclesiastical power, (salvo Petri primatu,) is demonstrated from Scripture; the doctrine of the Church's infallibility (defined to be 'non revelationis, sed directionis') is considered; the Ultramontane dogma of the Pope's infallibility is confuted. The second and third chapters treat of the doctrine of the primacy, claimed as inherent in the bishopric of Rome; and the gradual growth and assumption of the powers, not original, now arrogated by that see.—The fourth and fifth chapters also concern rights asserted by the Roman Bishop,—as his (claimed) original or appellate jurisdiction over ecclesiastical causes beyond his own immediate province and patriarchate. The author denies that the Pontiff has any proper jurisdiction with respect to the whole Church: but he allows ampla authoritas, which may seem indefinite. The sixth chapter is of General Councils. That the Roman Pontiff is subject to these.—That in councils, bishops are con-judices with the Pope. That the convoking of General Councils is reserved to the Pope by no law, divine or human. That the decrees of General Councils do not require the confirmation of the Pontiff. That the Tridentine Council left a rich harvest for future reformation, to be occupied by future councils. That the Church has always called for the reformation of abuses, but this has always been impeded by the Roman Court. The seventh chapter is of the authority of bishops ex jure divino. It springs from the institution of Christ, that the authority of all bishops is equal. It is shown out of the Chancellor Gerson, how the bishops may recover their powers. The 8th chapter discusses the liberty of the Church, and the right and methods of its restoration. That the Roman Church builds its untenable pretensions in a great degree on the forged decretals of Isidore. But the truth will vindicate itself. Herein prescription and custom will not avail Rome.—The excessive powers which have been arrogated by the Popes, on the strength of these decretals, are exceedingly pernicious to the Church. That it is right for other Churches to assume the position of the Gallican Church. The ninth and last chapter discusses the means of recovering the liberty of the Church.—"The first remedy is to be sought in a suitable education of the people. Another in a General Council. A third in National Councils.—Here we are not to fear the fulmina censurarum. Nor will schism attach. Finally, a general remedy will be found legitimâ resistentiâ—in lawful resistance." This is of course the ultimate resource, the right to an appeal to which can never be denied, and is admitted by the Ultramontanes themselves: though this admission is of little practical value, and the question must still always be one of immense difficulty, and doubt. It is so in civil polity.—The right must be granted: but what power other than Providence shall decide the immediate questions of its exercise; and determine this to be the triumph of patriotism, and that the success of rebellion? But Time declares, at length; and by their fruits we come to know them.

And here I conclude this imperfect sketch of the contents of a work of great and uncommon interest. This is a portion of history which is not clear to every student, and possibly there may be some hints or facts above that will be useful. And none the less, that the book is probably a rare one.

PHILARCHÆUS.

Nov. 16, 1840.

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[*] The curious Latinity of this title sufficiently intimates that Febronius has no claim to rank among classical writers. I owe this to the Biographie Universelle, above cited, but there would be little difficulty in illustrating it.

[*] Compare a passage of St. Cyprian, cited in the Oxford Tr., Amer. edit. I. 567.

[†] See an amusing case from the Year-Books, (8 Hen. vi. 20,) cited by Blackstone.

For the Churchman.

RESTORATION OF ISRAEL.

Isaiah, chap. 11th, 11th verse—"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." This part of the chapter, says Bishop Lowth, contains a prophecy which certainly remains yet to be accomplished. With him agrees also, Bishop Horsely, who in his comment upon the following chapter of the prophet Isaiah, in which is recorded the triumphant hymn sung by God's favored people, thus recovered and thus miraculously delivered, says, "Certainly this hymn is not calculated for the use of the Jewish Church in any past times: But I agree with Houbigant, that it is a hymn of the future Jewish Church, become Christian, and flourishing in Palestine." And in a sermon upon the 45th Psalm, which the Bishop very learnedly proves, both from the unanimous opinion of all antiquity, as well as from Jewish expositions, to have reference solely and entirely to the KING MESSIAH, (it being an epithalamium or marriage song composed in honor of the re-marriage of the Hebrew Church, which will take place at the second advent, when the new or Christian covenant will be established with the natural Israel,) he there at length dwells upon this subject. A short extract, perhaps, will not prove unacceptable to those engaged in this interesting subject.—"In the prophecies of the Old Testament, which set forth the union between the Redeemer and his Church, under the figure of the State of Wedlock, we read of two celebrations of that Mystical Wedding, at very different and distant seasons; or to be more distinct and particular, we read of a marriage—a separation, on account of the woman's incontinence, that is, on account of her idolatry—and, in the end, of a re-marriage with the woman reclaimed and pardoned. The original marriage was contracted with the Hebrew Church, by the institution of the Mosaic covenant, at the time of the Exodus, as we are taught expressly by the prophets Jeremiah and Ezekiel. The separation, was the dispersion of the Jewish nation by the Romans, when they were reduced to that miserable state in which to this day they remain,—their city laid in ruins, their temple demolished and burned, and the forms of the Mosaic worship abolished. Then it was that the sceptre of ecclesiastical sway (for that is the sceptre meant in Jacob's famous prophecy) departed from Judah. The Jews were no longer the depositaries of the laws and oracles of God; they were no longer to take the lead in matters of religion and worship; and the government even of the Christian Church of Jerusalem, remained but for a very short time after this in the hands of a bishop of the circumcision; so strictly was the prophecy fulfilled of the departure of the ecclesiastical sceptre from Judah, the only remnant then visibly extant in the world of the Jewish nation. It is the same event which is predicted in many other prophecies, as the expulsion of the incontinent wife from the husband's house. Her expulsion, however, was to be but temporary, though of long duration: It was a separation,—not an absolute divorce, such as, by the principles of the Mosaic law, (which in this point, however, was not perfectly consistent with the original divine law of marriage,) set the woman at liberty to unite herself to another man, and, in that event, prohibited her return to her first husband. On the contrary, the same prophecies that threatened the expulsion, maintain the continuance of the husband's property in the separated woman, and promise a reconciliation and final reinstatement of her in her husband's favor. "Where is this bill of your mother's divorcement?" saith the prophet Isaiah. The question implies a denial that any such instrument existed.—And, in a subsequent part of his prophecies, he expressly announces the reconciliation:—"Blush not," saith the Redeemer to the pardoned wife, "for thou shalt not be brought to reproach; for thou shalt forget the shame of thy youth, and the reproach of thy deserted state thou shalt remember no more. For thy Maker is thy husband; Jehovah of Hosts is his name, and He who claims thee is the Holy One of Israel. As a woman forsaken and deeply afflicted, Jehovah hath recalled thee; and as a wife wedded in youth, but afterwards rejected, saith thy God. For a small moment have I forsaken thee; but with great mercies will I receive thee again." The reconciliation is to be made publicly, by a repetition of the nuptial ceremonies. So we learn from the latter part of the Apocalypse. After Christ's final victory over the Apostate faction, proclamation is made by a voice issuing from the throne, "The marriage of the Lamb is come, and his wife hath made herself ready," that is, hath prepared herself, by penitence and reformation, to be so united to him. And one of the seven Angels calls to St. John, "Come hither, and I will show thee the Lamb's wife." Then he shows him the "Holy Jerusalem;" that is, the Church of the Converted Jews. These nuptials therefore of the Lamb are not, as some have imagined, a marriage with a second wife, a Gentile Church, taken into the place of the Jewish, irrevocably discarded: No such idea of an absolute divorce is to be found in prophecy. But it is a public reconciliation with the original wife, the Hebrew Church, become the Mother Church of Christendom, notified by the ceremony of a re-marriage; for to no other than the reconciled Hebrew Church belongs in prophecy the august character of the Queen Consort." "And the 'King's daughters' are the Churches which had been gathered out of the Gentiles, in the interval between the expulsion of this wife, and the taking of her home again: that is, between the dispersion of the Jews by the Romans, and their restoration. The restoration of the Hebrew Church to the rights of a wife,—to the situation of the Queen Consort in *Messiah's Kingdom upon Earth*, is the constant strain of prophecy." Such, as we have quoted, are some of the views of eminent men in the Church, concerning this interesting subject. We will, if agreeable, give in a future number some other views and notions respecting it.

E*.

REMARKS.—Without by any means questioning the correctness of Bishop Horsely's exposition of the 45th Psalm, in its great outlines, we have never felt at liberty to follow him in the point in which he himself has deviated from the beaten track of catholic interpretation, and given us original conjecture of his own in its place. All agree that the Psalm celebrates the union of the Redeemer and his Church; and there is, we apprehend, nearly equal unanimity in the belief that the union which it celebrates was consequent on the *first* advent of our Lord. Such an exposition is eminently worthy of the Christian Church. But to represent a Hebrew Church, which exists only in imagination, as the spouse of the Redeemer; to call the Christian a Gentile Church, and to exhibit the collective Christian (under the name of Gentile) Churches, as ministering attendants on a New Jerusalem, which is to be "a Church of converted Jews,"—all this we take to be as strange to Catholic expositors as it is derogatory to the Church of Christ.

They who truly appreciate the Catholic Church and her agency in supplanting the abominations of Heathen idolatry, who view her as from age to age the steadfast witness of God's truth, and the mother of millions, who in successive generations have been begotten anew to a lively hope by the resurrection from the dead, will easily acknowledge that the portraiture of the 45th Psalm has been (as it will doubtless to the end of the world continue to be) realized in the Church of Christ. They will own that the mystic nuptials have been solemnized. And if they regard the New Jerusalem of the Apocalyptic vision as the Church of Christ purified by the flames of Heathen persecution, raised from the death which she had suffered in the persons of her martyrs, witnessing to the world a true and holy confession, and giving birth to a long race of "priests and kings" in the service of God, they will have good authority for their belief, and form perhaps a more exalted conception, than they would otherwise have, of the privileges and responsibilities of the Christian character.

For the Churchman.

Mr. Editor,—From your remarks on a communication from one who calls himself "an Observer of the Times," which appeared in your paper of the 7th inst., I learn with surprise that you are among those who deny the doctrine of a *literal* restoration of the Jews. Now as this is a doctrine of intense interest to many of all grades in the Church, and one for which there seems to be much Scripture evidence, I cannot but hope to hear your reasons for discarding it a little more in detail, and if possible, some other rational interpretation of the passages of Holy Writ usually adduced in its favor. Meantime permit me, with all due deference, to say that your solution of the prediction of Ezekiel, quoted by "An Observer of the Times," seems to me, (and doubtless to very many others,) quite unsatisfactory. "It," (the prediction in relation to the restoration,) you say, was completely fulfilled by the restoration of the Jews to their own land after the Babylonish captivity, and the dispersion consequent upon it." This too, appears to you a sufficient interpretation of all the parallel passages.

Now leaving the passage of Ezekiel, cited by your correspondent, out of the question for the present, I shall take and comment upon one of those parallel passages; in order to elicit from you or others, some more reasonable explanation, if any can be had, than that adopted by the Restorationists. In Deut. xxx. 1–5, we have what follows:—"And it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul: that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out into the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

In this passage four particulars arrest attention: 1st, They were to call to mind the blessing and the curse when "*among the nations*:"—2d, The Lord was "*to gather them from all the nations*," whither they had been driven:—3d, *They were to be brought into the land which their fathers possessed before them: God was to "do them good and multiply them above their fathers*." Here are circumstances that were to characterize the Jews, and which, all agree, either have taken place, or are yet to take place in relation to them. If they have already taken place, then must the prophecy be referred to the time of the Babylonish captivity, and you, Mr. Editor, be right in your exposition. Let us see. In the first of the preceding verses, we read:—"And it shall come to pass *when all these things are come upon them, the blessing and the curse, &c. &c.*, that is, when the things predicted in the preceding part of this prophetic narrative are accomplished, then shall follow the restoration spoken of in the following verses. Now by reference to the 36th verse of the xxviii. chapter, we shall find that one of the things to be *previously fulfilled*, was what can be nothing else but the Babylonish captivity. It is there said:—"The Lord shall bring thee, and *thy king* which thou shalt set over thee, unto *a nation*, which neither thou nor thy fathers have known." This answers exactly to circumstances of the Babylonish captivity. The people with *their king*, Jehoiakim, were carried away unto *a nation*. Here is no *dispersion* in any proper sense of that term, and certainly no dispersion "*among all nations*," but a carrying away into captivity of a people *with their king* into *a* foreign, that is, *one* foreign nation.

From this it appears sufficiently clear that the Babylonish captivity cannot be meant in the passage which I have quoted to prove the future restoration of the Jews. Let us see how well it agrees with the present condition of that interesting people, and the idea of their future felicity in being restored to the land of their fathers.

They are *literally* scattered *among the nations; among the nations* they daily call to mind in sorrow the calamities which have overtaken them. May we not expect, then, nay, are we not bound to believe, that "God will *literally* turn their captivity and gather them from all the nations" whither they have been driven, and "bring them into the land which their fathers possessed, and do them good, and multiply them above their fathers." If the curse is to be taken *literally*, (and no one denies this,) why shall not the blessing be so taken?

I could produce other passages of the Bible to corroborate my view of this, but I purposely confine this hasty communication to the one given above, which to me appears conclusive.

Yours, &c., INVESTIGATOR.

REMARKS.—We submit the above to our readers in connection with the following comment on Deut. xxx. 5, from Pool's Synopsis.

"The Jews triumph wonderfully in this passage, inferring from it that they will again be liberated from captivity, and restored to their own land. And when we answer them that this prophecy has been fulfilled in the Babylonish captivity, they rejoin, that the Jews had not then been scattered to the four quarters of the world, (according to v. 4,) and that after that captivity two tribes only were restored. The fallacy of this view, however, is apparent from Nehemiah i. 8, 9, and from Ezra iii. 1." *Munster and Paulus Fagius.*

[The words of Nehemiah (which occur in his prayer for the restoration of the dispersed Israelites) are, "Remember, I beseech thee, the word that thou commandest thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations; but *if* ye turn unto me and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

The text in Ezra is thus: "And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem."]

"Moreover the Jews will return and receive Christ in the end of the world." *Cornelius a Lapide.*

"The gathering of which Moses speaks was spiritually accomplished by Christ, as we learn from John xi. 51, 52. 'And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.'"—*Ainsworth.*

Our correspondent says, "If the curse be taken *literally*, (and no one denies this,) why shall not the blessing be so taken?"

To which we answer: If the blessing be taken mystically, (as no Christian denies,) why shall not the curse be so taken?

The blessing, viz, the restoration of the Jews and Israelites after their captivity, shadowed forth their subsequent restoration and collection (in common with the Gentiles) under king Messiah in the Christian Church; their curse in like manner signifies the misery of those, whether Jews or Gentiles, who have kept themselves out of the covenant by a wilful estrangement from the Christian Church.

Both the blessing and the curse have been, as we suppose, *literally* accomplished in two ways; first, in a carnal or earthly way suited to the genius of the Mosaic dispensation; and secondly, in a spiritual and heavenly way, suited to the genius of the Christian dispensation.

There are so many authorities against us, and especially since the time of Joseph Mede, (a name which we hold in reverence, although we disapprove the scheme of prophetical interpretation which filiates from him,) that we desire to occupy the position of a learner, on the subject in hand, rather than a teacher. For this reason we could wish our correspondent to go on with his quotations; being sincerely desirous to follow whithersoever the Scriptures may lead. As at present informed, however, me must say, that we should as soon think of looking for the *literal* fulfilment of the prophecies respecting the Jews in a *fleshly* circumcision instead of a *spiritual* circumcision, as in their restoration to the land of Palestine instead of their restoration to their Christian Church.

For the Churchman.

THE EMBER DAYS.

Rev. and dear sir,—The time is appproaching in which the Church calls upon her children to supplicate Almighty God, with fasting and prayer, in behalf of those whom He has been pleased to set apart to minister in holy things, and those who are preparing to enter on that high and solemn office. Blessed be His Holy Name, who in His wise Providence, through the medium of His Church, has been pleased to bring this solemn duty thus statedly before us! Would that all His children might show their sense of His love and mercy by improving the inestimable privileges which He has given them, and that they would with one heart intercede with Him for "those who are over them in the Lord, who watch for their souls as they that must give an account, that they may do it with joy!" "Pray for us," was the oft repeated request of the Holy Apostle Paul; and "Pray for us," is the earnest cry of every minister of Christ, who has felt the awful responsibility of the salvation of immortal souls weighing upon him, and his utter insufficiency to do any thing of himself. Surely if the great apostle, with all his wonderful gifts and graces, needed the prayers of those to whom he preached, much more do his successors in the sacred ministry, in this our day, solicited as they are by a thousand temptations, encompassed on every hand with innumerable snares. Let us then obey the requisitions of our Holy Mother, not grudgingly or of necessity, but with glad and grateful hearts, beseeching our Heavenly Father to sustain and bless those who are laboring and praying unceasingly for the salvation of our souls; and we may be certain, as the Word of Him who has promised is sure, that we shall receive a rich return in a plentiful conversion of sinners, and in the edifying of the Church.

As it may be some incentive to those who have not been accustomed to observe these days, permit me to offer the following scheme of devotions for private use. You will observe that they are mostly from the ordinal, and have only been altered so far as was necessary to fit them for the closet. Prayers may profitably be added for missions, for seminaries, and such special objects as may seem fit to each person. In the hope that they may prove useful, they are offered to you; if you think they will subserve any good purpose, you are at liberty to publish them.

Very respectfully and truly yours,

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For the Clergy.

Almighty God and Heavenly Father, who of Thine infinite love and goodness towards us, hast given to us Thine only and most dearly beloved Son Jesus Christ, to be our Redeemer and the author of everlasting life; who, after He had made perfect our redemption by His death, and was ascended into Heaven, sent abroad into the world His Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labor and ministry He gathered together a great flock in all parts of the world, to set forth the eternal praise of Thy Holy name: for these so great benefits of Thy eternal goodness, and for that Thou hast vouchsafed to continue to this day in unbroken succession the same ministry appointed for the salvation of mankind, we render unto Thee most hearty thanks, we praise and worship Thee; and we humbly beseech Thee by the same Thy Blessed Son, to grant unto all who either here or elsewhere call upon Thy holy name, that we may continue to show ourselves thankful unto Thee for these and all Thy other benefits; and that we may daily increase and go forward in the knowledge of Thee and Thy Son by the Holy Spirit: So that as well by Thy ministers, as by them over whom they have been appointed to serve, Thy holy name may be forever glorified and Thy blessed kingdom enlarged. And grant, we beseech Thee, to Thy ministering servants such grace, that they may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; and to use the authority given to them, not to destruction, but to salvation; not to hurt, but to help; so that as wise and faithful servants, giving to Thy family their portion in one season, they may at last be received into everlasting joy, through Jesus Christ our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries, may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, who liveth and reigneth with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

For Bishops, Priests, and Deacons.

Almighty God, giver of all good things, who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church: mercifully behold Thy servants whom it has pleased Thee to call to the work and ministry of Bishops, Priests and Deacons: and so replenish them with the truth of Thy doctrine, and adorn them with innocency of life, that both by word and deed they may faithfully serve Thee in their respective offices, to the glory of Thy name, and the edifying and well-governing of Thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, world without end. *Amen.*

For Bishops.

Almighty God, who by Thy Son Jesus Christ didst give to Thy holy apostles many excellent gifts, and didst charge them to feed Thy flock; give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church, that they may diligently preach Thy Word, and daily administer the godly discipline thereof; grant them grace to give heed unto reading, exhortation and doctrine; and to think upon the things in Thy Holy Book; may they be diligent in them, that the increase coming thereby may be manifest unto all men; that by so doing they may save both themselves and those that hear them. May they be to the flock of Christ, shepherds, not wolves; may they feed them, and not devour them; may they hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost. May they be so merciful that they be not too remiss; and so minister discipline that they forget not mercy; that when the chief Shepherd shall appear, they may receive the never-fading crown of glory. Grant this, O Father, for Jesus Christ's sake. *Amen.*

Most merciful Father, we beseech Thee to send upon these Thy servants Thy heavenly blessing; and so endue them with Thy Holy Spirit, that they, preaching Thy Word, may not only be earnest to reprove, beseech and rebuke with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that faithfully fulfilling their course, at the latter day they may receive the crown of righteousness laid up by the Lord, the righteous judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

For Presbyters.

Most merciful Father, we beseech Thee to send upon Thy servants the Presbyters of Thy Church, Thy heavenly blessing; that they may be clothed with righteousness, and that Thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of Thy Holy Word, or agreeably to the same, as the means of our salvation; that in all our words and deeds we may seek Thy glory, and the increase of Thy Kingdom, through Jesus Christ our Lord. *Amen.*

For Deacons.

Almighty God, giver of all good things, who didst inspire Thine apostles to choose into the order of Deacons, the first martyr, St. Stephen, with others, vouchsafe to regard and bless those who now fulfil the same office and ministry in Thy Church. Make them, we beseech Thee, O Lord, modest, humble, and constant in their ministrations, to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in Thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministeries in Thy Church, through the same Thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

That Ministers may have grace to fulfil their vows.

Almighty God, who hast given unto Thy ministering servants grace to promise before Thee and Thy Church, faithfully to discharge the solemn duties of their several offices, grant also unto them strength and power to perform the same; that Thou mayest accomplish Thy good work which Thou hast begun in them, and that they may be found perfect and irreprehensible at the latter day, through Jesus Christ our Lord. *Amen.*

That the Bishop may ordain fit persons.

* Give, O God, unto Thy servants the Bishops a discerning spirit, that they may lay hands suddenly on no man, but may depute such persons to the ministeries of religion, who may adorn the Gospel of God, and whose lips may preserve knowledge, and such who by their good preaching and holy living may advance the service of the Lord Jesus. *Amen.*

For those to be ordained.

Almighty God, the giver of all good gifts, who of Thy divine providence hast appointed divers orders in Thy Church; give Thy grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great name, and the benefit of Thy Holy Church, through Jesus Christ our Lord. *Amen.*

Matthew ix. 37, 38; Luke x. 2.

O God, Thou Lord of the harvest, who by Thy dearly beloved Son, hast commanded us to pray Thee to send forth laborers into Thy harvest, raise up, we beseech Thee, from among Thine elect people, an host of faithful, self-denying, holy men for the ministry of reconciliation: That famishing souls may be fed with the bread of life, that the waste places of Zion may be restored, and Thy Holy Church be edified; that Thy Holy Gospel may be preached to all the world, and benighted nations who know Thee not, neither obey the Gospel of Thy Son, may receive the truth as it is in Jesus, and be gathered into His fold: That so the glad time may be hastened when Jerusalem shall be established and made a praise in the earth, and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. Grant this, O Father, for Jesus Christ's sake. *Amen.*

For the whole Church.

* O holy Jesus, King of Saints, and Prince of the Catholic Church, preserve Thy spouse whom Thou hast purchased with Thy right hand, and redeemed and cleansed with Thy blood; the whole Catholic Church from one end of the earth to the other, she is founded upon a rock, but planted in the sea. O, preserve her safe from schism, heresy, and sacrilege. Unite all her members with the bands of faith, hope, and charity, and an external communion, when it shall seem good in Thine eyes. Let their daily sacrifice of prayer and sacramental thanksgiving never cease, but be forever presented to Thee, and forever prevail for the obtaining for every of its members grace and blessing, pardon and salvation. *Amen.*

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* From Bishop Taylor's Holy Living.

For the Churchman.

New-York, Nov. 17th, 1840.

Rev. and Dear Mr. Editor,—I am certainly obliged to the Right Reverend Bishop of the Eastern Diocese, for the kind and friendly mention he has been pleased to make of my services, as Missionary to the Island of Nantucket. I cannot, however, exonerate the Massachusetts Board of Missions, as would the Bishop, in that part of his address to the Convention which you copied from its Journal into the columns of the Churchman of the 14th instant, from the imputation, just as I consider it to be, of neglect both towards me and my infant parish.

It were easy to show, and the fact is well known to some of our brethren in this city, that, although I went to Nantucket as the Missionary of the General Domestic Board of Missions, I also went thither in the full confidence, derived from the nature of my correspondence with the Bishop, and moreover, from the tenor of a communication which had passed between the Bishop and the Rev. Dr. Eastburn on the subject, that, as my circumstances were straitened, and I could have no prospect of support from the people of Nantucket, until I had interested them fully in the Church, the Board of Missions in Massachusetts would contribute as much as they properly could, to enable me to sustain my family; for the necessities of which, it was expressly stated, from the first, my stipend from the General Domestic Board would of itself be wholly inadequate.

This, Sir, the Board of Missions in Massachusetts have not done, and *if* the Bishop, as some of that Board have since expressed themselves, surpassed the power reposed in him, as President, in encouraging such an expectation, I conceive it to be hardly fair towards me, or, at least, that the Bishop has not put the circumstances of the case,—doubtless unintentionally,—in the most favorable light, when he says: "What the Massachusetts Board of Missions ought to do, and what, so far as I know, they endeavor to do, is to equalize the aid given to each Missionary according to the respective circumstances of his case and station," when he himself has repeatedly and strongly urged my claim upon the consideration of the Board, though in vain, and several of my friends have done the same:—and, again, "none are deserving of more than our brother of Nantucket; and with the exception of Charlestown, which is a peculiar case, not one Missionary in Massachusetts has, so far as I now recollect, during the same time received more Missionary aid than he,"—whereas the Bishop does not state, what is equally true, that all who have received as much Missionary aid as I, have received probably as much more, either from the parish in which they ministered, or from some other source; which, he knows, I have not!

And how is this? Beyond my stipend from the General Domestic Board of Missions, who have invariably behaved most honorably and generously towards me,—I have received only from individual Christian friends, who became interested in my favor, some small gratuities, which have been mostly expended in furtherance of the very object I have had much at heart, the permanent establishment of the Church at Nantucket; and, within the last year, since the erection of the Church, a very trifling remuneration from my flock has been afforded me, which is all that they have as yet been able to do. I may safely aver, therefore, that, in *no* way, have I received, I will not say an equivalent for my services, that I never expected; but as much to live upon as most Missionaries have, though this, I believe, is the impression which has been generally conveyed by the Bishop's remark, when he says "none received more Missionary aid than he."

Situated, then, as I have been, during my residence at Nantucket, I think Sir, it will very readily appear that the Board of Missions in Massachusetts have not done me justice, that my position has been a painful one, and that to the poor Missionary who has fulfilled, or endeavored conscientiously to fulfil his part of the agreement, which the Bishop freely accords to me, it *does* make a difference when, at least the half of his expected income is withheld from him! If he received the whole amount of remuneration from *one* source, instead of, as he had been led to suppose he should, a part from this, and a part from that; or, in other words, had the General Board of Missions, seeing the slender chance I stood of getting any thing from the Board of Missions in Massachusetts, made up, what I had no right to expect they would, the *deficit* of my reasonable reliance of so much more from the latter, I grant you it would have been *immaterial*, so long only as I *received* the aggregate, whether from New York or Boston; but no mathematical demonstration can ever convince a needy man that *the half is equal to the whole!*

What, then, it will naturally be asked, have the Massachusetts Board of Missions done for *their* Missionary at Nantucket? I say *their* Missionary, for although, as the Bishop tells the Convention, I went to Nantucket "as the Missionary of the General Domestic Board," I have been annually called upon to make a report of my Missionary labors to the one as well as to the other. Look at the balance sheets attached to the annual reports of the Massachusetts Board of Missions for the last two years; in the former of these you will find a certificate in my favor for $34, being a pledge made to me, before I went to reside at Nantucket, by the Ladies' Society of Trinity Church, Boston, through the Rev. Dr. Wainwright; an appropriation, therefore, *not* made by the Board, and with which they had *actually* as much to do as you, and perhaps, had as much knowledge of; except, that the Bishop, when he first visited my parish, was kind enough to be made the bearer of it. Yet is this sum put down as $34 from the funds of the Board! You will also find a certificate in my favor for $100, which, I was told, was an appropriation made to me out of a contingent fund, entirely at the disposal of the Bishop,—the Easter offerings,—as the Board had no means of their own; with which, therefore, it would also seem they had in reality, just as much business as the man in the moon; yet this sum is likewise placed to their credit, as so much done by them for the Missionary at Nantucket.

And this is *all*, Sir, that the Massachusetts Board *have* done for me; allowing even that *they* have done it, and that my thanks are due to *them* for so much; for from whatsoever source it came, I am truly grateful for it: I needed it all, yea, much more, and the Bishop himself says I am well entitled to a more ample remuneration than I have yet received, and that "none are deserving of more than our brother at Nantucket."

But see what the Board have done for others; for the Bishop states, that, "with the exception of Charlestown, which is a peculiar case, not one Missionary in Massachusetts has, so far as I can now recollect, during the same time, received more Missionary aid than he,"—meaning me. Unfortunately, I have not by me just now, the Journal of the forty-ninth Annual Convention of Massachusetts; I have only that of the fiftieth, for 1840; otherwise, I could give you the items; but if you have them, you will find in both, appropriations made by the Board to Missionaries in old established parishes, of sums nearly equal, if not quite as great, as those I have received from the General Domestic Board; and further, certificate after certificate in favor of the Rev. John S. Stone, D. D., the Rector of St. Paul's Church, Boston,—a most wealthy and liberal congregation,—who, though not, to *my* knowledge, a Missionary of the Board, has received from their funds, designed for *Missionary* purposes, for some object or other not made known, *several hundred dollars*—the legitimate property of poor, laborious Missionaries, who, peradventure, have been made to suffer need, or compelled to leave their station for want of some further assistance from the Board.

Now, Sir, look to the case of Charlestown, which the Bishop pronounces to be "a peculiar case." I may fairly challenge the inquiry, is it a more important station than Nantucket, or is it not one, in which the Church may be more readily built up; where the Missionary has less of labor or of difficulty to contend with, and of prejudice and opposition to forms of worship to overcome? Yet has Charlestown, and I rejoice at it, for it *is* "a peculiar case," received far greater support and encouragement in its establishment than Nantucket. An appropriation, or provision, has been made by and through the Board for the Missionary there, of, I believe, *one thousand dollars per annum*,—a sum exceeding all that I have received, whether as Missionary of the General Domestic Board, or otherwise—for the support of a much larger family than he has—in two years and nine months. Meanwhile, the Board have all along rejected my applications for aid, on the score of inability, the want of funds to meet their engagements; and the Bishop tells the Convention, that "the Board endeavors to *equalize* the aid given to each Missionary, according to the respective circumstances of his case and station," and that it is not generally known, that "Nantucket is a station of the General Missionary Society," as if the Massachusetts Board had nothing to do with it.

I might, Sir, add much more, were I not disinclined to enlarge; but surely, it will be conceded that when no clergyman in the Eastern Diocese could be found willing to go and establish the Church at Nantucket, and the Bishop knew that for the last 10 or 15 years, a favorable opportunity for such a purpose presented itself; that prompted, as I trust I was, by the purest motives, to embark in this long neglected, but arduous and important undertaking, the Massachusetts Board ought not to have left me in the lurch, to contend with pecuniary trials, for it were, indeed, enough to have consented to other sacrifices, both personal and domestic, in going to Nantucket; but had the Bishop even exceeded his authority, in pledging the assistance of the Board, that they were bound in honor, and out of regard to him, to make good his generous intentions towards me.

It therefore now remains for me only to state, in justice to the respected Bishop of the Eastern Diocese, that having reluctantly been obliged to enter upon this explanation, which my friends here required of me, I do not, in the remotest manner, design to reflect upon *him*. God forbid that I should. During my residence at Nantucket I have received nothing but kindness at his hands; he has ever taken a lively interest in my mission, and done all in his power to promote its success; he has sympathized with me in every trial and difficulty, and shown me every possible attention. I have been an inmate in his family when in Boston, for several weeks at a time, whilst my church was building; and have enjoyed his friendship as well as his hospitality, for the which I hope I shall ever be grateful. My sole object has nevertheless been to set forth, in its proper light, the character and conduct of the Massachusetts Board of Missions, concerning which there has certainly existed much misunderstanding.

I am,
Rev. and dear Mr. Editor,
Your very faithful friend and brother,
THE MISSIONARY AT NANTUCKET.

For the Churchman.

PERCEVAL ON APOSTOLIC SUCCESSION.

In the last Churchman it is stated, "The first edition, we understand, has sold so well as to defray the expense of stereotyping, and to justify the hope that the society which published it will shortly be able to distribute it gratuitously."

To prevent any erroneous impression growing out of the above, which might lead to a belief that the society have ample means for publishing an edition for gratuitous distribution, it may be proper to state some facts.

The society, previously to publishing Perceval, were promised pecuniary aid to the amount of one hundred and seventy-five dollars, of which only forty-five have been received.—Debt was consequently incurred, and as may be seen by the treasurer's report, to the amount of three hundred and forty dollars, which is not yet reimbursed. Some clergymen have purchased liberally for their neighborhood: the gentlemen alluded to took 66, one other 150, two diocesans 172. Of the sales made, only about half the cost has yet been received. Much the largest proportion in number sold has been from the lowest prices; about one third in value remains unsold; but when all shall have been sold, and the whole of the money realized, the society will still need the liberality of Episcopalians, before they can publish an edition for gratuitous distribution.

Five or six of the large and important tracts require immediate publication, *and there are no funds in the treasury.*

Noble Bequests.—Died at Leigh, on the 6th of October, Mrs. Hurst. The deceased lady has left by her will the following munificent sums to charitable purposes, viz., £300 to be invested by her executors for the benefit of the vicar of Leigh and his successors for ever; £500 towards the erection of a church at Westleigh in the same parish; £400 to be invested by her executors, and the interest and dividends annually to be distributed amongst the poor parishioners in sums of 10s. each; £100 to the Manchester Royal Infirmary, and the residue of her personal property, after discharging her debts and the various other legacies bequeathed by her will, she directs to be invested for the benefit of the clergyman of Westleigh Church when erected. In addition to these bequests the deceased, a short time previous to her death, gave the sum of £100 towards the erection of the new church in Bedford.—*Manchester Courier.*

THE CHURCHMAN.

SATURDAY, NOVEMBER 28, 1840.

☞ The Office of the Churchman is removed from 124 Fulton-street to No. 111 NASSAU-STREET, UP STAIRS.

"OF ADVENT SUNDAYS.

"The principal holy days, as Christmas, Easter, and Whitsunday, have some days appointed to attend upon them; some to go before, some to come after; as it were to wait upon them for their greater solemnity.

"Before Christmas are appointed four Advent Sundays, so called because they are to prepare us for Christ's Advent, as coming in the flesh. There are to Christmas day, as St. John the Baptist to Christ, forerunners to prepare for it and point it out.

"FIRST SUNDAY IN ADVENT.

"The Gospel Matthew xxi. 1, seems at first more proper to Christ's passion than His birth; yet is it read now principally for those words in it, 'Blessed is He that cometh in the name of the Lord;' that is, Blessed is He for coming in the flesh, the cause of all our joy, for which we can never say enough, Hosanna in the highest.

"The Epistle Romans xiii. 8, labors to prepare us to behold with joy this rising sun, bidding us awake from sleep, according to the prophet Isaiah, ix. 1: 'Arise and shine, for thy light is come.'

"The Collect is taken out of both, and relates to both: the first part of it is clearly the words of the Epistle, 'That we may cast away the works of darkness, and put upon us the armor of light.' That which follows, 'In the time of this mortal life, in the which Thy Son JESUS CHRIST came to visit us,' in effect is the same with that in the Epistle, 'Let us put off the works of darkness, &c., because the night is spent, the day is at hand, and our salvation is near; that is, our Saviour CHRIST, the light of the world, is coming into the world to visit us in great humility, according to the prophet Zechariah, ix. 9, which the Gospel records, 'Tell ye the daughter of Zion, (to her great joy,) that behold, 'Her King comes unto her, meek, (as in great humility,) sitting upon an ass.' "—*Sparrow's Rationale.*

"The four Sundays of Advent intimate CHRIST's four several ways of coming: first, his corporal, by incarnation; secondly, his ministerial, by instruction; thirdly, his spiritual, by inspiration; and fourthly, his judicial, by final sentence and determination."—*Sparke's* ΘΥΣΙΑΣΤΗΡΙΟΝ.

"O Father of mercies, who art pleased by the voice of thy Church, this day to admonish us of Thy Son's approach, . . . cleanse us, we beseech Thee, by Thy chastisements, and furnish us with Thy graces, that we may be in some measure qualified to render an acceptable entertainment to our blessed Lord. . . What shall we render unto Thee, O Thou Preserver and Redeemer of men, which art that Star which from on high hath visited us; visited us as our kinsman, in Thine Incarnation, which let us entertain with gratitude and wonder; visited us as our Tutor in thy ministration, to be received with reverence and observation; visited us as our bosom friend in Thine inspiration, to be entertained with heed and resignation; visited us as our Judge by Thy last (foretold) visitation, to be attended with all vigilance and reformation. O purge the receptacles of our souls, and give us grace to open all of them, as free passages to their several Advents. Stand open, ye gates of Heaven, be ye lift up, ye everlasting doors of the soul, that the King of Glory may come in; nor let him find those noisomenesses in our souls that we would blush to have found in our bodies, in our houses."—*Ibid.*

"THE SACRAMENTS, THE MEANS OF CHRIST'S SPIRITUAL ADVENT TO THE FAITHFUL."

"The motions of his Spirit are the gales,
That, while we steer towards heaven, will fill our sails;
His blessed Sacraments, the Church's wings,
Whereby each lark of heaven mounts and sings;
A pair of cleansing streams, broached from the side
Of our dear Lord, when for us crucified;
Our brace of spies, that from blessed Canaan brings
News of her cheering vines and fruitful springs,
Baptizing, speaks Christ, an indulgent Lord,
That for harsh symbols doth such mild afford.
No wayward Zipporah need now upbraid
Her Moses' bloodiness, or be afraid
Of her babe's life, rescinded with his skin:
That blood's turned water now, to wash away thy sin.
Yet 'tis not water only; but the Dove
Moving upon it, doth the soul's laver prove.
This is Christ's ark, (as 'twere,) while floods of sin
Deluge the world to shroud his darlings in,
E'en in his Church's arms; no time then slip
To have poor souls embarked in this ship.
Dispute not infants' faith: thou graft'st thy plant,
Though in its youth and winter fruits it want;
Commerce of spirits goes not by age, or acts
Of outward power, but where free grace affects;
And Christ most fair did to such dispense,
Schooling the gravest to their innocence:
Withold not then those Sacramental rites
From such as Jews admitted, Christ invites;
His ordinance and promise who neglect,
Are out of 's Ark and may the flood expect!"

Ibid.

JOURNAL OF THE NEW YORK CONVENTION.—In our next we shall commence the publication of a series of extracts, comprising the more interesting parts of the journal of our late diocesan Convention.

In addition to the facts already stated, it may be well to mention that the Convention was composed of 101 Clerical members and 148 lay members, representing 79 Congregations. The total number of members was 249.

CHRISTIAN BALLADS. *And he appointed Singers before the Lord, that should praise the beauty of holiness.* New-York: Wiley & Putnam, 161 Broadway. 1840.

As these ballads have, in great part, appeared in our columns, it is natural that we should feel a lively pleasure in seeing them republished in their present form. Our readers also, we hope, will partake of this feeling, and be glad to learn that the contributions of *Mr. Cox*, which they have read at distant intervals, can now be had in a separate volume, and free from typographical erorrs. The "Christian Ballads" will be read and admired as long as true catholic principles in union with genuine poetry have any hold on the public mind. The volume will find a place, we cannot doubt, in every family belonging to the Church. It is dedicated to "JOHN HENRY HOBART of the Theological Seminary, Chelsea;" "the inheritor of a name whose praise is in all the Churches."

INTRODUCTORY ADDRESS *to the Students of Medicine of the College of Physicians and Surgeons of the University of the State of New-York. Delivered Nov. 6, 1840, by* CHANDLER R. GILMAN, M. D., *Lecturer, &c.* New-York: Published by the Students.

We had the pleasure of listening to this Address when delivered, and are happy to see it brought before the public in a permanent form. Its sentiments are highly creditable to the head and heart of the author, and are clothed in a style of classic elegance and purity.

THE PRACTICAL SPELLING BOOK: *with Reading Lessons.* By T. H. GALLAUDET, and HORACE HOOKER, Hartford: Belknap & Hammersley.

This is another valuable acquisition to our elementary books of instruction.

SWEDENBORGIANISM.—It appears from our English Church Journals that the views of Swedenborg are at present attracting considerable attention in England. We have seen several doctrinal discussions respecting them, and find in the British Magazine for the present month the following curious statement in relation to their progress:

"The Roman Catholics charge the Church of England with being the great foster-mother of Swedenborgianism. Mr. Hartley, rector of Wynwick, published Swedenborg's treatise on Heaven and Hell, with a preface, containing a recommendation, which is circulated to this day. Mr. Clowes, rector of St. John's, Manchester, translated nearly all Swedenborg's works, and openly recommended them from the pulpit, for (if I mistake not) nearly sixty years. Besides these, Mr. Duprée, Mr. May, Mr. Fletcher, Mr. Proud, Mr. Leicester, and other clergymen, concurred in diffusing the doctrines. The result is, they have spread to Russia, Sweden, Prussia, Germany, through France, in such a manner as lately to have attracted the attention of the Roman see; they have spread also to many of our colonies, through all the United States, with the exception of two, as also through England and Scotland. Last year, I find, by the report, that an English edition of the Heaven and Hell sold off in a few months. That the Committee printed about five thousand volumes, and the half copy of two thousand more. That in the whole they sold upwards of three thousand volumes, many of which consisted of not less than four or five hundred pages close print. This it appears has been done, independently of sales of other books and tracts in support of the same cause; and in reference to which, we are informed by the report, that the Tract Society alone, at Birmingham, circulated in two years 100,000 tracts; besides which, that there are schools established throughout the kingdom, of two, three, or even four hundred children each; one or two of which have been made, in certain recent statistical returns on the subject of education, subjects of especial eulogium."

Bishop Onderdonk has received from the Wardens of Trinity Church, Lansingburgh, Rensselaer county, the canonical certificate of the election of the Rev. Alvi T. Twing to the Rectorship of the parish.

Bishop Onderdonk has received from the Wardens of Christ Church, Hudson, the canonical certificate of the election of the Rev. Pierre T. Babbit to the Rectorship of the Church.

The Rev. James Roosevelt Bayley, having resigned the care of Zion Church, Avon, Western New York, has accepted the Rectorship of St. Andrews', Harlem, and entered upon the discharge of his duties.

NEW YORK SOCIETY LIBRARY.

Just received the following works:—

Newman's Church of the Fathers, 12mo, 1840.

Newman's Lectures on the Prophetical Office of the Church, viewed relatively to Romanism and Popular Protestantism. 2d edition, 8vo, 1838.

Newman's Restoration of Suffragan Bishops, recommended, &c. London, 1835.

Newman's Letter to Dr. Fausett. Oxford, 1838.

Newman on Justification. 2d edition, London, 1840.

Pusey's Sermon on the Consecration of Grove Church. Oxford, 1832.

Pusey's Remarks on Cathedral Institutions. London, 1833.

Pusey's Two Sermons on "The Church, the Convertor of the Heathen." Oxford, 1839.

Pusey's Churches in London. Oxford, 1837.

Pusey's Sermon, entitled Patience and Confidence the Strength of the Church. Oxford, 1838. 2d edition.

Pusey's Letter to the Bishop of Oxford. 4th edition, Oxford, 1840.

Also in the Library, Newman's Parochial Sermons, 4 vols., 8vo., and The Oxford Tracts, English editions.

OLD NEW YORK JOURNALS.

The Secretary of the Convention acknowledges the receipt of a copy of the Journal for 1826, from the Rev. Edward Ballard, and of the Special Convention of 1811, from Henry G. Hubbard, Esq., of Utica.

There are still needed to complete the sets:

From 1795 to 1800 inclusive; 1805, 1808, 1809, and another copy of 1811, (the Special Convention.)

BENJAMIN I. HAIGHT,

Nov. 25, 1840. Secretary of Convention.

TO CORRESPONDENTS.

"Hygeia" is received; but we doubt the expediency of its insertion.

"A" is received.

We are sorry to learn that we have omitted to acknowledge * *; and still more so, that the unintentional omission has been cause of offence.

☞ We are much in want of a few copies of No. 33 of the current volume of the Churchman, dated October 24, 1840. Any of our friends who have that number, and do not wish it for filing, will greatly oblige us by sending it to this office.

☞ The matriculation of the Students of the General Protestant Episcopal Seminary, will take place on Sunday evening next, the 29th instant, in St. Peter's Church. On which occasion, the annual Matriculation Discourse will be delivered. Divine Service to commence at 7 o'clock.—Nov. 25, 1840.

JOURNAL OF THE LATE CONVENTION OF THE DIOCESE OF NEW YORK.

The Journal has been sent, by mail, to each Clergyman, and to each Lay Delegate in attendance, and to the Wardens and Vestrymen of each parish not represented in the Convention, except in the following instances, where they have sent according to the directions left with the Assistant Secretary: viz.

Trinity Church, West Troy; Christ Church, Hudson; St. John's Church, Delhi; St. Luke's Church, Catskill; Zion Church, Louisville; St. Mark's Church, Hoosick Falls; Trinity Church, Lansingburgh; Christ Church, Troy; St. John's Church, do.; St. Paul's Church, do.; St. Paul's Church, Tompkinsville; Christ Church, Ballston Spa; Trinity Church, Potsdam; Trinity Church, Ulster; St. Matthew's Church, Bedford; Trinity Church, New Rochelle; St. Paul's Church, Sing Sing; Christ Church, Rye.

Packages have also been sent to the city parishes; and are in readiness at the Church Depository, 28 Ann street, for such other parishes as may desire them, and will point out the mode of conveyance.

MISSIONARY AT LARGE OF THE CITY MISSION SOCIETY.

All donations for the support of the Missionary at Large, or of the Sunday Schools under his charge, will be received by

WILLIAM BARD, Esq., New York Life and Trust Company, Wall-street.
LEWIS PHILIPS, Esq., Howard Insurance Company, Wall-street.
Rev. LOT JONES, Church of the Epiphany.
Rev. J. H. PRICE, Rector of St. Stephen's.
Or by JOHN MC VICKAR, College,
Chairman of Committee.

☞ Charitable contributions for the Poor, to be sent to the Missionary himself, Rev. B. EVANS, No. 7 Third Avenue. Nov. 28.

INTELLIGENCE.

Resignation.—Rev. C. C. Townsend, Missionary to St. Matthew's, Plymouth, St. Michael's, Unionville, and Trinity Parish, Jefferson, Ohio, in consequence of protracted ill-health, has resigned his pastoral charge, and purposes passing the winter in the South, for the benefit of a milder climate. *Gambier Observer.*

At two ordinations recently held in the Cathedral Church, Montreal, eight gentlemen in Deacons' Orders were admitted to the Priesthood, by the Bishop of that Diocese.

The Rev. Dr. Jacobs, of King's College, Fredericton, New Brunswick, is spoken of as the probable Bishop of that Province.

Painful Occurrence.—Professor Davis, of the University of Virginia, was shot by one of the students with a pistol, on Thursday night last, in front of his dwelling. The circumstances, as far as we have learned them are these:—The students were celebrating the anniversary of some event connected with the institution, upon the lawn, and were making considerable noise. Professor Davis, as Chairman of the Faculty, went out for the purpose of quieting them, and seeing two persons masked, he approached one of them to raise his mask. The individual thereupon drew a pistol and fired. The ball struck the lower part of the abdomen, and passing round the cavity, lodged in the thigh. The Professor has since died from the wound. Measures were promptly taken to secure a thorough judicial investigation of the affair. The students have held a meeting and passed resolutions, expressive of their abhorrence of the act and the perpetrator.—*Southern Churchman.*

The Rev. Nelson Sale, having removed from Lexington parish, Amherst county, Va., to Bedford county, desires that all communications addressed to him should be sent to Davis' Store, P. O., Bedford county.—*Ib.*

The Rev. J. S. Marbury has received and accepted an invitation to Russell parish, Bedford, Va. His post-office is Lynchburgh, Va.—*Ib.*

Diocese of North Carolina.—In the late visitation of Bishop Ives to the northern and western churches of his diocese, he confirmed eighty-six persons and consecrated one church. The spiritual condition of those churches is represented to be of a decidedly encouraging character, as evinced by an increased attention to those means which the Church has seen fit to adopt, for the promotion of the cause of God.—*Ib.*

Bishop's Visitations.—The Bishop in his recent visitation, has confirmed the following number of persons, not heretofore reported; Huntington, 6; Derby, 2; Oxford, 7; Quaker's Farms, 5; Naugatuc, 10; New Haven, 42.—*Chronicle of the Church.*

Ordination.—The Rev. Henry Townsend, of Christ Church, East Haven, was admitted to the Holy Order of the Priesthood in Trinity Church in this city, by the Rt. Rev. Bishop Brownell, on the 12th inst. Sermon by the Bishop; morning prayer by the Rev. J. H. Nichols. Candidate presented by the Rev. H. Croswell, D. D; Rev. Messrs. Croswell, Jewett, Nichols, Bull and Chapin joined in the imposition of hands.—*Ib.*

On Sunday, Oct. 18, in Bristol parish, Petersburgh, Va., Mr. Aristides Smith, late a minister in the Presbyterian Church, was admitted to the Order of Deacons, by the Rt. Rev. R. C. Moore. The candidate was presented by the Rev. John Grammer. At the same time, seven persons were presented for confirmation, by the Rev. Mr. Cobbs, rector of the parish. The continued prosperity of this parish is a subject of devout thankfulness to God.

Episcopal Acts.—Oct. 19th, in Christ Church, Newton, N. J., Bishop Doane confirmed *three* persons. 21st, in St. Luke's Church, Hope, confirmed *three* persons. On the 22d, in St. James' Church, Knowlton, confirmed *twelve* persons. 23d, in Zion Church, Belvidere, confirmed *two* persons. On Sunday 25th, in St. Paul's Church, Clinton, confirmed *one* person. In the evening, confirmed *one* in Calvary Church, Huntington. On the 28th, instituted the Rev. Alfred Stubbs into the Rectorship of Christ Church, New Brunswick.

To the Clergy and Congregations of the Diocese of Western New York.

DEAR BRETHREN,—As it is of importance that there should be as much unity of action as practicable in the Diocese in regard to raising the proposed "Christmas Fund for disabled Clergymen," I would suggest that a Collection be made on Christmas Day, as the Communion offerings of that holy season, to be appropriated to this eminently charitable object. Such a course will give definiteness both to the time and object of this application to the Christian feelings of the Diocese; will afford security against the delay likely to arise from having no time fixed for raising the sum; and will not interfere at all with existing canonical collections. In case this suggestion should be adopted, the amount raised should be forwarded by the clergyman or wardens at once to the Treasurer, MAJOR JAMES REESE, of Geneva, that it may be distributed by the Committee on the 1st of January, according to the resolution of the Convention.

Praying that God may dispose us all to open our hands wide to our disabled and suffering brethren, and commending you and them to his blessing and protection,

I remain affectionately yours in the Lord,
W. H. DELANCEY,
Bp. of the Diocese of W. N. Y.

Nov. 11, 1840.

Society for the Propagation of the Gospel.—Letters have been received from the Bishop of Newfoundland, most urgently pressing upon the Society the importance of sending more Missionaries to that country. By a statistical table which he has sent home, he shows, that, in order in any degree to meet the spiritual wants of his diocese, sixteen additional clergymen should immediately be sent out. The following extract from his last letter, dated August, 1840, will be read with interest:—

"It should be remembered too, that intercourse between the settlements in this country is not only infrequent and difficult, but during a great part of the year, utterly impracticable. The members of the Church are scattered over 1,200 miles of the sea coast, at stations widely separated, without roads, without the means of safe navigation, many of them without schools, without books, beyond the possible reach of the Missionary, already oppressed with the magnitude of his appointed charge, and left to live and die without any of the ministrations of their holy religion.

"Under these privations many have adhered to their profession with a fidelity, for which, I trust that through the grace of God they shall receive a crown of undying glory; but many of the weaker brethren, it is to be feared, have become desperate, and are given up to every evil work. To remedy this calamitous state of things, I can look, under heaven, only to the charitable consideration of your Society. These poor people have neither money nor means to help themselves, and unless you will aid them, or God shall speedily interpose in their behalf, they must perish."

Public meetings continue to be holden both in England and Ireland on behalf of the Society.—Among others we may mention one, which was held at Rochester on Sept. 10th, when great interest was excited, and upwards of £50 was added to the funds, in a district where there are already a fair proportion of subscribers.—*Christian Remembrancer.*

The Bethnal-Green Churches.—It is highly gratifying to hear of the success which has attended the project for extending the means of relieving the great population of the extensive district of Bethnal Green, and to meliorate their spiritual wants. Little more than a year has passed from the time the design for building ten churches in that district was formed, and by a report recently published by the committee, every reasonable hope may be entertained that the whole of the large sum of £75,000, required for the purpose, will be raised by the ensuing spring. The report has been published under the approval of the Bishop of the diocese of London, and in it is stated the fact, that the greater portion of the population of Bethnal Green are descendants of those who, on the revocation of the edict of Nantes, left their country rather than abjure their protestant faith. *British Critic.*

New Churches.—By the twentieth annual report of her majesty's commissioners for building new churches, we learn that, at the time the previous report had been made, 243 churches and chapels had been completed, in which accommodation had been provided for 314,412 persons, including 174,270 free seats appropriated to the use of the poor. It appears by the present report, that since then fifteen new churches had been completed, by the aid of grants from the funds placed at their disposal. In these fifteen churches accommodation has been provided for 13,841 persons, including 8209 free seats for the use of the poor. Thus, in the whole, 258 churches and chapels have now been completed, and therein provision has been made for 328,253 persons, including 182,479 free seats for the use of the poor. It appears also, that nineteen churches are now in the course of building, to the erection of which her majesty's commissioners have contributed from the funds placed at their disposal.

The directors of the East India Company have not only determined to contribute the sum of £40,000 towards the erection of a cathedral church in Calcutta, which will be a lasting monument to the piety and worth of Bishop Wilson, but have also felt it their duty to send their command by letter to the Governor in Chief, Lord Auckland, informing him of their will and pleasure that he shall promote, encourage and protect the established religion in the country under his control.—*Ib.*

A PROCLAMATION,

BY WILLIAM H. SEWARD, GOVERNOR OF THE STATE OF NEW YORK.

GOD has been pleased to preserve our lives during another year, and to bless our land, and make it very plenteous. Health, Peace, and Liberty, have dwelt among us, and Religion has ministered her divine counsels and consolations. No danger has menaced us from abroad, nor has the alarm of intestine commotion, sedition or tumult, disturbed the quiet of our dwellings.—The clouds have not withheld from the earth their timely rain, nor the sun its genial heat. The plough has not been stayed in the furrow, nor has blight or mildew diminished the abundant harvest.

We have exhibited to the world the sublime spectacle of millions of freemen, carefully discussing the measures and policy which concern their welfare, and peacefully committing the precious trust of their interests and hopes to the care of their chosen magistrates. While our confidence in the stability of Republican Institutions is thus strengthened, their benign operation has been manifested in the sway of mild and *equal laws*, the *enjoyment of equal privileges by all classes of citizens*, the security of personal rights, and the intellectual and moral improvement of society.

In remembrance of these signal and manifold blessings and privileges, it becomes us to lift up our hearts and ascribe all the power and glory to Him who looketh down from Heaven and considereth all them that dwell upon the Earth. I do, therefore, in pursuance of a custom sanctioned by the People, set apart and appoint THURSDAY, the seventeenth day of December next, to be observed throughout this State as a day for the annual offerings of PRAISE, THANKSGIVING and PRAYER. I respectfully recommend to my fellow-citizens to abstain from all secular operations on that day, to gather themselves in their solemn assemblies; to render to our Heavenly Father the homage of hearts softened and warmed by his unbounded goodness; to commit to his tender care the poor, the neglected and oppressed, and to supplicate a continuance of his favor to this People throughout all generations. However we may be separated by opinions or associations, all the citizens of the Republic have *equal political rights*, and have the same motives to desire its peace, happiness and perpetual prosperity. The Church of the living God is one, and embraces all those who, in humility of spirit, receive this holy faith, and through divine aid seek to keep his commandments. Let us, therefore, in perfect harmony with charity, one with another, as Patriots and Christians, implore Him to sustain and bless all our Civil and Religious Institutions, and to dispense to us abundantly that heavenly grace, which, with faith in the Lord Jesus Christ, leads through the ways of virtue here, to the blessed society of the Redeemed in his everlasting Kingdom.

Given under my hand and the private seal of this State, at the city of Albany, this ninth day of [L. S.] November, in the year of our Lord one thousand eight hundred and forty.

WILLIAM H. SEWARD.

By the Governor,
SAM'L. BLATCHFORD, Private Secretary.

CALENDAR.

NOVEMBER.

29. Advent Sunday.
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. }
18. } Ember-Days.
19. }
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas, and St. John the Evangelist.
23. The Holy Innocents.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Second Sunday after the Epiphany, January 17, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—The Rector, Churchwardens, and Vestrymen of All Saints' Church, in their capacity as Trustees of All Saints' Male Parochial School, having erected a building adjoining the church in Henry-street, with the intention of setting it apart for the use of said school as an institution for Christian Education, requested the Bishop to set it apart accordingly in such way as he might think best, and to take it, and the school with which it is connected, under his official care and supervision as Bishop of the Diocese, and that of his successors in office. This was done, with suitable religious services, on Thursday, November 19, in the chapel of the school. Evening Prayer was read by the Rev. Anthony Ten Broeck, Rector of the Church of the Nativity, assisted by the Rev. Lot Jones, Missionary in charge of the Mission Church of the Epiphany, who read the Lessons. The instrument by which the Trustees appropriated the building to the above purposes, and requested this service at the hands of the Bishop, was read by the Senior Warden, Mr. James Burges; and the Bishop's certificate of having complied with the request of the Trustees, by the Rev. Benjamin I. Haight, Rector of the parish and the school. Appropriate Prayers, preceded by a short exhortation, were read by the Bishop, and addresses delivered by him, the Rector, and the Rev. Albert D. Traver, Deacon, the Principal of the School. A number of clergy were present on the occasion, to congratulate their brethren of All Saints', and bid them God speed in this most excellent and important enterprise.

NOTICES.

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity are preparing to hold a Fair for the sale of useful and fancy articles, in aid of the funds of said Church. Any donations in money or articles, will be thankfully received, and may be left with Mrs. Lippitt, 567 Fourth street; Miss C. M. Alsop, 293 Third steeet; Mrs. Ten Broeck, 551 Fourth street; or at the Sunday School Union Depository, 28 Ann street.

New York, Nov 28, 1840.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A sermon will be preached before this Society (and a collection taken up in aid of its funds) on Sunday evening, 29th inst, at St. Bartholomew's Church. Services to commence at half past seven o'clock.

Nov 28, 1840.

EIGHTH AVENUE SUNDAY SCHOOL.

The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would ask the aid of the members of the Church in behalf of the destitute children of this school. Any articles of clothing or materials will be thankfully received, and may be left at the Sunday School Depository, No. 28 Ann street, and with Swords, Stanford & Co. 152 Broadway.

Nov 21—5t

MISSION FAIR.

The ladies of the Mission Church of the Epiphany propose holding a Fair, consisting of useful and fancy articles, for the benefit of said Church, during Christmas week. Any donations in furtherance of the object will be thankfully received. They may be left with Swords, Stanford & Co., 152 Broadway; at the office of the Churchman, 111 Nassau-street; at the Depository, 28 Ann-street; with Mrs. Isaac Lawrence, 498 Broadway; Mrs. Gillespie, 56 Bleecker-street; Mrs. William T. Pinkney, 188 Henry-street; Miss Sophia Lock, 158 Broome-street; Mrs. Burger, 175 Bowery; Mrs. Joseph Moore, 220 Henry, or Mrs. Lot Jones, 192 Allen-street.

Nov. 18th, 1840.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary will meet in St. John's Chapel, in the city of New York, on the second day of December next, at five o'clock P. M., pursuant to the following resolution, adopted by the Trustees at their meeting on the 4th instant—

"*Resolved*, That this Board will hold a Special Meeting on the 2d day of December next, at 5 o'clock P. M., at this place, for the purpose of acting upon the nomination made at this meeting, by Peter G. Stuyvesant, Esq., the founder of 'The St. Mark's Church in the Bowery Professorship of Ecclesiastical History,' of the Rev. John D. Ogilby, Professor of Ancient Languages in Rutgers College in the state of New Jersey, and a Presbyter of the diocese of New Jersey, to the said Professorship, vacated by the resignation of the Right Rev. William Rollinson Whittingham, D. D., and for the transaction of such other business as may be brought before the Board; and that the Secretary do give the notice required by the constitution, of the special object of such meeting."

EDWARD Y. HIGBEE,
Secretary of the Board of Trustees.

New York, Nov. 21, 1840.

ACKNOWLEDGMENTS.

CITY MISSION.

The Missionary at large gratefully acknowledges the receipt of $2 from "A friend to the Poor;" also the receipt of a package of books containing 18 volumes and 6 pamphlets, by the hands of Mrs. Prentis, from the firm of Swords, Stanford & Co., for the use of the Sunday schools under the charge of the Missionary.

Any donations for the Poor, will be thankfully received, if left at any of the following places: the Tract Depository, 23 Ann-street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co., 152 Broadway; or at the residence of the Missionary, 7 Third Avenue.

BENJAMIN EVANS.

New York, Nov. 28, 1840.

CITY MISSION.

The Treasurer of the New York Protestant City Mission Society acknowledges the receipt of the following sums, since 26th October last.

Annual subscriptions from—

A J Anderson$ 25, I Grosvenor $20, W Bard $13, G Weatherspoon $20, James F Sheafe $20, Mrs James Sheafe $20, A Friend, E W L $5, donation from Mrs A L Barcailaugh by the hands of Floyd Smith $50, Collections in St. Paul's Church, $158 12, St John's, $130 53, St Marks, $65, P A Jay $50. Total $576 65.

LEWIS PHILLIPS, Treasurer,
At the office of the Howard Insurance Co.,
No. 54 Wall-st.

Nov. 28th, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Church of Ascension, Liverpool, Onondago county, Rev. G D Gillespie, $2. From Hubert Van Wagenen, of Poughkeepsie, $5. From a lady, $2. From a lady by the hands of Rev J D Carder, $5. Samuel Hoffman's donation, $2. Annual subscribers, $8. Total $24.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

New York, Nov 28, 1840.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

Samuel Hoffman's donation, $1. Annual subscribers, $3. Total $4.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 23 Ann-street, by
THOMAS C. Butler, Agent.

Nov. 28, 1840.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending Nov. 25, from the following individuals, viz.

Joseph Gill, Richmond, Va, with remit; C C Henderson, Lincolnton, N C, with remit; R S H George, Phil; Rev W H Walter, Schenectady, with remit; Sprague & Skinner, Hudson; Rev S G Litton, Nashville, Tenn, with remit.

Packages have been forwarded from the Depository during the fortnight ending Nov. 25, as follows:

To L W Hall, Springfield, Mass, one package sent to White & Sheffields; to Joseph Gill, Richmond, Va, per schr Tuscarora; to St James' Church S S, Painesville, Ohio, care of Phelps & Co, Fairport, Ohio, per N Y & Erie Line; to R S H George, Phila, per Union Line; to Rev P T Babbit, care of Sprague & Skinner, Hudson, per steamer Legislator; to Rev H M Davis, Ticonderoga, per steamer R L Stevens.

TWO LADIES, lately arrived from England, are desirous of employment as Instructresses; they are proficient in Music and Drawing, and conversant with every branch of a solid and genteel education.—They will be happy to attend schools in New York and its immediate neighborhood; or to give lessons either at the houses of their pupils, or at their own rooms. The elder has been engaged in the Vice-Chancellor's family at Oxford, and both are permitted to refer to the following gentlemen in New York:

The Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York; the Rev. William Berrian, D. D.; the Rev. Manton Eastburn, D. D; the Rev. Edward Y. Higbee; the Rev. James Milnor, D. D.; the Rev. Joseph H. Price; the Rev. Samuel Seabury, D. D.; the Rev. Thomas H Taylor, D. D.; the Rev. Jonathan M. Wainwright, D. D.; James B. Elliman, Esq.; John H. Hicks, Esq.; John Smith Rogers, M. D.; and Messrs. Swords, Stanford & Co., from whom further information may be obtained.

469 Broadway. Nov. 28—tf

18mo RUBRICATED COMMON PRAYER BOOK.

NEWLY corrected and very carefully compared with the Standard Books of the Church, by a Presbyter, appointed by the Rt. Rev. Bishop Onderdonk—and the most minute errors have been corrected. This edition is printed on very fine paper, and embellished with six appropriate and highly finished steel engravings, by the first artist; and bound in various styles of Turkey morocco, plain and extra gilt very appropriate for a holiday gift, as there is a rich presentee plate in the front of the book. The publisher trusts that the pains he has taken to render this edition of the Prayer Book so perfect and beautiful, will be duly appreciated by the Church. Published by

GEORGE MILLER,
Nov 28—Jan 2. 647 Broadway.

NEW BOOKS.

DISCOURSES on the Catechism of the Protestant Episcopal Church, by the Rev. Dr. Henshaw, $2 50. Christ to Return, a series of lectures by the Rev. G. E. Hare, with an Introductory Essay, by Bishop Ives, 50 cents.

Caswell's America and the American Church, $2 50. Preparing for the press, The Clergyman's Companion, to be re-arranged and comprised in a portable volume, by the Rt. Rev. Bishop Ives.

SWORDS, STANFORD & CO.
Oct 24

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, will shortly publish the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

AGATHOS, AND OTHER SUNDAY STORIES; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood -18mo. 170 pages, fine muslin.

THE HOLY CHILD OF NAZARETH.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

A WEEK IN THE NEW YEAR,—18mo.

SKETCHES AND STORIES FOR YOUNG CHILDREN, 32mo, four numbers 32 pages each, enamelled paper covers.

Address all orders for books and all remittances, to
JOHN W. MITCHELL, Treasurer, or
DANIEL DANA, JR., Agent,
Nov. 28—tf Union Depository, 28 Ann St.

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

PROF. HACKLEY will receive Mathemathical Pupils during the after hours of the day at No. 417 Houston Street, a few doors east of Broadway.
Nov. 14—4t

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.

Oct 17 THOMAS C. BUTLER, Agent.

Important to Episcopal Churches:

A NEW COLLECTION OF CHURCH MUSIC
ISAAC N. WHITING,
BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,
HAS JUST PUBLISHED
THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte*, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music*, it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured bass, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms, and Hymns of our books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized*. In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass."—*Chronicle of the Church, New Haven, Conn.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in New York, at the bookstores of Swords, Stanford & Co., F. I. Huntington & Co., Collins, Keese & Co., Gould, Newman & Saxton, and Charles Henry, No. 124 Fulton street; in Philadelphia, at H. Hooker's bookstore, and Thomas Cowperthwait & Co's; in New Haven, at S. Babcock's; in Hartford, at Spaldin & Storrs, and Belknap & Hamersley's; and in Boston, at James B. Dow's.

Nov 7—4t

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*
MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
SAMUEL GORDON, Sec'y. April, 1840.

POETRY.

For the Churchman.

CHRIST CRUCIFIED

THOMAS MASTERS, DIED, 1643.

I.

Enough, enough! thy babbling verse
No more, vain muse, prolong;
Henceforth with harp and lute rehearse
A nobler, holier song;
To heaven let loud hosannas ring
The triumph of our martyr'd King.

II.

Amazed, before th' abyss I pause
Of miracles profound,
And, wrapped in heaven's mysterious laws,
A wonder would expound:
A wonder angels cannot scan—
How God immortal died for man.

III.

Mercy of mercies! Son by Sire
To foes a hostage given!
Three days a buried corpse, aspire
In glory back to heaven!
Captivity in thraldom led,
And death by death discomfited!

IV.

These would I sing; but groan and shriek
Of vengeance and of pain,
On Calvary's mount a story speak—
The slayer and the slain;
Above the hill look high in air—
Hung there not three in torment there?

V.

And one, the midst, (nor anger he
Alone nor terror shows,)
Outstretched upon the accursed tree,
His forehead meekly bows;
His bleeding hands and ankles view,
With nails of iron broken through.

VI.

Vain, wretched man! behold and wake!
With shame repentance blend;
Thy cheek and breast, for sorrow's sake,
Thy hair and garment rend;
Beat thy hard heart, and learn the bliss
Of anguish deep and dear as this.

VII.

Before thee runs the purple blood—
No dye of Tyrian wave—
But gushing deep from wounds of blood,
The crown of mockery gave;
Or gushed from every stripe and sore,
The cruel scourge hath furrowed o'er.

VIII.

Weep, child of man, insensate, weep,
The gates of grief set free;
The ground in tears for Jesus steep,
He drenched in blood for thee.
For boon like his, grudge not in turn
The sacrifice of hearts that mourn.

The above verses, unrivalled save by the "Mater Dolorosa," are extracted from the devotions of Bishop Andrews, last English edition. Of the author, there is no other notice than that given at the head. And I know not whether the editor inserted them himself, or copied them from the Bishop's manuscript. If this last be the case, as I see no reason to doubt, the high value placed by Andrews upon them is very plainly manifest, for they are put on the same footing with the two most ancient hymns of the Church. The style, unlike most of the sacred remains of English poets we have, is free from conceits; it wants too the contemplative vein so usual in such compositions, and we need hardly doubt that the poem is rather the offspring of an ascetic mind, dwelling with passionate love on each circumstance of *His* death, till the thought assumed the reality of a thing, than that it springs from a mind originally poetical. In other words, the poetry is nothing save the mere garb and vesture the ideas assume in consequence of the vividness with which they existed in the poet's mind. This intensity of devotional perception is rare at the present day, at least among Protestants. Yet among Romanist devotees, I have reason to believe, it is frequent enough. Persons of gloomy temperament, and ardent passions, to which every channel is debarred save in the direction of devotion, accustom themselves to dwell on the more fearful parts of Christ's passion, with a steadiness and minute particularity which, to a Protestant whose religion is not *physical*, but spiritual, appears most unnatural. And thus, as in the case of the insane, to which class these do indeed partially belong, ideas become something a kin to the representations of sense, and bare words inflict on the mind of the devotee something of the pain and agony they only describe. The history of Francis D'Assisi is a remarkable exemplification of this fact.* I conceive the writer of the above to have been in such a state. But be this true or false, I hope the intrinsic beauty of the verses will secure them a place in the columns of the Churchman. W. A.

From the Church of England Magazine.

THE DEAD SEA.

The wind blows chill across those gloomy waves;
O, how unlike the green and dancing main!
The surge is foul, as if it roll'd o'er graves:
Stranger, here lie the cities of the plain.

Yes, on that plain, by wild waves cover'd now,
Rose palace once and sparkling pinnacle;
On pomp and spectacle beam'd morning's glow,
On pomp and festival the twilight fell.

Lovely and splendid all; but Sodom's soul
Was stain'd with blood, and pride, and perjury;
Long warn'd, long spar'd, till her whole heart was foul,
And fiery vengeance on its clouds came nigh.

And still she mock'd, and danc'd, and, taunting, spoke
Her sportive blasphemies against the Throne;
It came! the thunder on her slumber broke—
God spake the word of wrath! her dream was done.

Yet, in her final night, amid her stood
Immortal messengers, and pausing Heaven
Pleaded with man; but she was quite imbued—
Her last hour waned—she scorn'd to be forgiven!

'Twas done!—Down pour'd at once the sulphurous shower,
Down stoop'd, in flame, the heaven's red canopy.
Oh! for the arm of God, in that fierce hour!
'Twas vain, nor help of God or man was nigh.

They rush, they bound, they howl, the men of sin;—
Still stoop'd the cloud, still burst the thicker blaze;
The earthquake heav'd! then sank the hideous din!
Yon wave of darkness o'er their ashes strays.

Rev. G. Croly.

From the Episcopal Magazine and Church of England Warder.

BRIEF MEMORANDA OF THE SCOTTISH EPISCOPATE.

(*Concluded.*)

In 1573 Andrew Melvil returned from Geneva full of a scheme of Presbyterian equality, without bishops or superintendents qualified.—He immediately set to work to accomplish it; so that there were, at this time, four schemes of Church government afloat in Scotland—1st, the Romish hierarchy, with valid orders; 2d, a Protestant episcopacy; 3d, a Protestant superintendency, without due orders; and 4th, a Presbyterian parity.

1580.—In this year, after seven years labor, Melvil procured from the assembly at Dundee a vote to the effect, that "The office of a bishop, as at present exercised in Scotland, had no warrant in the word of God; and requiring, under pain of excommunication, all who then possessed the office instantly to resign it."—The first assertion was true enough, though in a different sense from what the framers of the resolution intended: for certainly a bishopric without apostolic appointment is something quite unknown to the New Testament; as much so as Presbyterianism itself. And at this time there was not in all Scotland a single individual who had received apostolic consecration to the office of a bishop. Crichton, of Dunkeld, Gordon, of Aberdeen, and Gordon, of Galloway, were all dead; Chisholm, of Dumblane, (probably dead also—at any rate abroad,) as were Beaton, of Glasgow, and Lesley, of Ross, exercising no office "within the realm." The assertion was true also in another sense; for an episcopal office that shall be subject to the insult and censure of those who are placed under it, is an invention which savors not of the God of order, but rather of the author of confusion.

But to come to historical facts. This resolution, though approved of by the assembly at Dundee this year, and confirmed by another at Glasgow the year following, was not ratified by the State; and the archbishopric of Glasgow, (Protestant nominal,) falling vacant by the death of James Boyd, the king conferred it upon Robert Montgomery. He, being frightened by the excommunication of the religious assembly, resigned the office, to which the king then appointed William Erskine; whom he deprived of it two years afterwards, when he conferred it upon Walter, commendator of Blantyre. Nor does it appear that the resolution of the assembly obtained any force, except where the political abettors of the anti-episcopal party had power. The nominal bishops continued to sit in parliament, and, in some instances at least, to exercise episcopal jurisdiction.

In 1581 the first Presbytery on the new model, independent of any superior, was set up in Edinburgh. Gradually others were established, but they did not receive the parliamentary sanction till 1592.

Upon the strength of the resolution of the assembly in 1580, the abettors of Presbyterianism conducted themselves indecently towards the government, and attempted to prevent the bishops and other dignitaries from sitting in parliament as the ecclesiastical estate, without special appointment from the assembly. Having carried these measures to a great length, in 1584 an act of parliament was passed, overturning all their discipline, and placing them at the mercy of the crown.

In 1585 we find the Presbyterian synod of Fife and the nominal Archbishop of St. Andrew's (Adamson) mutually excommunicating one another.

In 1586 the ever-varying assembly passed an act permitting the name and office of a bishop still to continue in the Church, with considerable limitations, however, as to power.—(Robertson, book VII.)

In 1587 an act of parliament annexed all the Church lands to the crown.

In 1590, on the occasion of the Queen's being crowned, none of the nominal bishops were invited to be present, but the ceremonies of anointing and crowning were performed by a Presbyterian minister.

In 1592, for the first time, the Presbyterian government of the religious community of the nation was sanctified by act of parliament, and Presbyterianism became a legal establishment. At this time only two of the ancient Scottish episcopate were in existence—Beaton of Glasgow, whom the king, in 1588, had restored from his civil forfeiture, and Lesley of Ross, both abroad. St. Andrew's, Moray, Caithness, Galloway, and the Isles, had not even nominal bishops.

In 1597, after a great deal of indecent and rebellious conduct on the part of the leading Presbyterians, the assembly themselves surrendered into the king's hands almost the whole of their privileges. In the same year an act of parliament was passed, providing "that such pastors and ministers as the king should appoint to the place, dignity, and title of a bishop, should have voice in parliament, as freely as any ecclesiastical prelate had in times past."

In 1598 the general assembly decreed that it was lawful for ministers to accept of a seat in parliament, and that fifty-one persons should be chosen from among the clergy for that purpose.

In 1600 the general assembly agreed that, for every benefice giving a title to a seat in parliament, the general assembly should recommend six persons, out of whom the king should nominate one. To this permission they added many severe restrictions. By this time, Lesley, Bishop of Ross, was dead; so that, of the ancient Scottish episcopate there remained only one, Beaton, archbishop of Glasgow, who was abroad. Aberdeen, Argyle, Brechin, Dunkeld and Dumblane, the former nominal bishops, remained; Moray and Orkney had been erected into temporal baronies, and the duke of Lennox was in possession of St. Andrew's. Galloway and the Isles received no appointment, but Caithness and Loss were forthwith filled up.

In 1603, King James succeeded to the English throne. This year died old Archbishop Beaton, the last bishop of the old succession connected with Scotland. His see was forthwith filled up by the king, as was that of Aberdeen, which fell vacant the same year.

In 1606 the Scottish parliament restored to the bishops the temporalities which had been annexed to the crown by the act of 1587. In the general assembly this year, a farther approach to episcopal government was made by an act allowing the bishops, in their respective districts, to be perpetual moderations of the religious synods.

In 1610 the general assembly restored almost wholly to the bishops the exercise of episcopal jurisdiction within their respective dioceses.

In this year the king filled up all the vacant sees, and called up the nominal Bishops of Glasgow, Brechin, and Galloway, to London, where they received valid consecration from the Bishops of London, Ely, and Bath, and, upon their return home, conferred the same upon the rest of the titular Bishops. And thus a true branch of the Catholic Church of Christ was again established in Scotland, and an apostolic character imparted to the religious community there, of which they had been deprived for seven years, and in effect for thirty-three—that is, from the death of Bishop Gordon of Aberdeen, in 1577, the last of the old succession who resided in Scotland.

In 1633 King Charles erected a new bishopric, Edinburgh, thus making the whole number fourteen.

Towards the end of 1638 a convention of presbyters and laymen took upon themselves to depose all the bishops in Scotland, and to excommunicate all, excepting those who, to save their estates, abjured their order; which was the case with the Bishops of Dunkeld and Orkney. Thus rampant Presbyterianism usurped the ecclesiastical government in Scotland, without a shadow of law, divine or human, to plead in its justification.

On the restoration, in 1660, the Scottish parliament annulled all pretended acts which had passed from 1638, inclusive, thereby restoring the constitution in Church and State. By this time all the Scottish bishops were dead, excepting Sydserf, Bishop of Galloway. As the canons require consecration to be performed by three, the Scots were again obliged to have recourse to the English episcopate, to procure a canonical succession. Four Scottish clergymen were accordingly consecrated in London, 1661. All this was confirmed by a special act of the Scottish Parliament, in the following year. Upon the occasion of all these troubles, a separate communion among Protestants was set up in Scotland, the Presbyterian refusing to communicate with the Episcopal Church. And from that time to the present there have been two distinct Protestant religious communities in Scotland; Presbyterian and Episcopalian. The former was branched out into a prodigious number, all separated one from another: Burghers, Anti-Burghers, New-light Anti-Burghers, Old-light Anti-Burghers, Glassites, Irvingites, and a variety of others.

In 1679 the Archbishop of St. Andrew's was barbarously murdered, being the third of whom we have had to record such an end in the course of 133 years. "Oh, Scotland, Scotland, thou that killest the prophets, and stonest them that are sent unto thee, how often would HE have gathered thy children together, and ye would not! Behold your house is left desolate." And so, in a great measure, the event has proved. In 1688 the Scottish Bishops, for no other fault but because they feared God and honored their oaths, were driven out to the moors and hills, and Presbyterianism, by the civil power of the State, made the legal establishment, which it continues to be to the present time. But the bishops of the Scottish Church, though suffering incredible hardships, were not unmindful of the lesson which had been so forcibly taught them on two former occasions, but carefully preserved the Apostolic commission, transmitting it by canonical Episcopal consecration; and at the present moment that pure, though suffering, portion of the Church of Christ, enjoys the blessing of seven bishops: those of Brechin, with his condjutor, Edinburgh, Aberdeen, Dunkeld, Ross and Argyle, and Glasgow. Among that small band of bishops, are men whose names will be had in honor as long as a due regard for Catholic doctrines and Ecclesiastical principles shall obtain in Christendom. The sum of our examination is this: 1st, That from the conversion of Scotland to the Christian faith, down to 1688, pure Presbyterianism was the legal establishment of Scotland for no more than five years, that is to say, from 1592 to 1597; unless we admit the acts of the quasi-parliaments, during the great rebellion, to be legal, in which case we must add twenty-two years—that is, from 1638 to 1660. During the whole of the rest of the time episcopacy, in some shape, either apostolic or nominal, was recognised by the civil government of the country. And that the Christian cause in Scotland from 370, the supposed era of conversion, till 1839, has been wholly devoid of an apostolic character only for seven years, that is to say, from 1603, when Archbishop Beaton died, till 1610, when the consecrations of the new Bishops were performed in London.

The authors from whom the above memoranda have been extracted are, Collier's Ecclesiastical History; Robertson's History of Scotland; Keith's Catalogue of Scottish Bishops; and Skinner's Ecclesiastical History of Scotland.

THE MANNER OF PREPARING, OR THE STATE AND CONDITION OF LIFE, WHEREIN THE CHRISTIAN MAN SHOULD STAND PREPARED FOR DEATH.

The mean then to die the death of the righteous, is first to live the life of the righteous.

The mean to sit with Abraham, is here to walk with Abraham; for God hath appointed a virtuous life to go in order before the great reward of eternal life, not as the cause, but as the consequence of our blessed righteousness in Christ our Saviour.

II. What remaineth, but to frame the premises, as we would find the conclusion; to sow as we would one day reap? for those that will lie soft, must make their bed thereafter, and to live the life we hope to live, is in sincerity here to live religiously. "If we provide not in this life, there is no providing after this life."

III. The old Christians made the world to read in their lives what they did believe in their hearts, and gave occasion to heathen men to say, "This is a good God, whose servants are so good." (Just. Mart.) Heathen men see and hear of the great devotion of the old Christians; they in effect thus reason: Surely these men are of God, these without doubt look for a world to come. The labors, the learnings of the ancient Fathers, their sincerity amongst men, their devotion to God, it was the wonder of the world. The servants of Ahaziah tell their master of the man that met them in the way, his attire, his words, &c. Ahaziah saith it was Elijah the Tishbite. (2 Kings i. 8.) Therefore then this good and holy conversation of life after the example of good men, what better state for a Christian man to stand in, ever prepared for his end?

IV. Was not that a memorable protestation of Samuel, when before his death, in the presence of all the people, he declared as thus, his integrity of life? "Behold, here I am, bear record of me before the Lord and His anointed." (1 Sam. xii. 3.) As if he should have said, give me my *quietus est* at parting. Whose ox have I taken? To whom have I done wrong? The people's reply in effect was, Now God be with thee, good Samuel, to whom thou art going, thou hast indeed done us no wrong. And so with mournful hearts they gave him this good testimony at parting.

V. That of St. Paul, when he took his farewell of the men of Ephesus, who wept abundantly for the words he spake, being chiefly sorry they should see his face no more: "I take you to record this day, I am pure from the blood of all men, I have coveted no man's silver or gold." (Acts xx. 26, 27.) After so good a life, was not this a good farewell? That of Simeon a just man, one that feared God, and waited for the consolation of Israel, was it not a godly course to embrace Christ, and "pray to depart in peace." (Luke ii. 29.)

VI. "O good life," saith an ancient Father, "What a joy art thou in time of distress!" (Poss. de Amb.) It made the same Father neither ashamed to live any longer, because he had lived honestly; nor afraid to die, because he had a good Lord. Sweet is the felicity of that man whose works are just, whose desires are innocent.

VII. Plutarch writeth of Pericles, that he never caused man to wear sorrowful attire, he was so harmless; and of Lysander, that he was more honored after his death, than ever he had been in his life, he was so virtuous. (Plutar. in vita Peri., et in vita Lysand.)

But the Wise Man speaking of the servants of God, who passed through the darkness of this world with lamps in their lives, which both light themselves and others: "The righteous," saith he, "are had in perpetual remembrance, their bodies are buried in peace, but their name liveth for evermore." (Eccles. xliv. 14.)

For such is the power of virtue, as it makes men not only honored when they are alive, but also when they are dead; and it is wont to take good men out of their graves, and cause them to live in the mention of long posterity, having their names registered and enrolled with the saints of heaven, and their fame canonized in the book of life.

These stood evermore upon their departure, having that heavenly treasure of a good conscience, peace and tranquillity of mind. "When the evil are tossed," saith the Prophet Isaiah, (Isaiah lvi. 20,) "as the raging waves of the sea," "their name perisheth," saith the Wise Man, "as if they never had been."

VIII. Thus the innocent life, like the watchful servant, openeth the door gladly when his master knocketh, but the wretched seek corners, being ashamed to be seen; nay, saith one, "He is ashamed to see him whom he remembers he hath contemned;" the one is quit by a joyful acclamation, the other found guilty at the bar of his own conscience.

He that will say with the apostle, "Death is to me advantage," (Phil. i. 21,) must live with the apostle, "with all good conscience." I read of one who a little before his departure from the world, spake these words to them about him: "My friends, I now find it true indeed, he that leaveth all to follow Christ, shall have in this world a hundredfold; I have, I have, I have that peace of conscience with me at parting." Thus much in general of preparing ourselves for the time of our dissolution.

To come nearer home, the applying of himself to faith, hope, and charity, is that Christian estate wherein the servant of God once settled, need not to fear "to speak with his enemies at the gate." (Ps. cxxvii. 5.)

Faith is the staff whereupon we stay both in life and death, which faith tells us, that God through Christ is become propitious unto us. "By faith we are blessed," (Gal. iii. 9,) saith St Paul; by faith "we rejoice in tribulation;" (Rom. v. 3;) by faith "we have access unto God;" (Ephes. iii. 12;) this is the "shield whereby we quench the fiery darts of Satan." (Ephes. xi 16.) This is the mean whereby we resist his power.

X. Nahash the Ammonite, would make peace with the men of Jabesh Gilead, but upon condition that "he might thrust out their right eyes." (1 Sam. ii. 2.) This old Ammonite, our enemy, would offer peace to God's children, but it is upon condition, for he would have their right eyes, or that blessed faith, that holds the soul-saving love of Christ crucified, put out; but will the true Gileadites yield to such a condition? No, not for ten thousand worlds of riches.

XI. Have we any thing to do at the throne of God in heaven? There we have but two pleas, the one of innocence, the other of mercy. Because we cannot plead the plea of innocence, faith bids us boldly plead the plea of mercy, and tells us the Judge is reconciled. (Rom. v. i.)

What shall separate us, being once confirmed in the faith, from the love of God in Christ Jesus? Shall powers, or principalities? things present, or things to come? No, neither life nor death." (Rom. viii. 38.)

XII. What manner of faith Christ commendeth in the Gospel we read by that of Mary Magdalen, who after sorrowing and weeping for her sins, Christ tells her, "Thy faith hath made thee whole; (Luke vii. 50;) as if he should have said, Mary, this weeping, this repenting faith, is faith indeed. When he had seen the religious duty of the Samaritan, that came back to give God praise, and fell down at Christ's feet, He saith unto him also, "Thy faith hath made thee whole;" (Luke xvii. 19;) as if He should have said, this humble faith, this religious faith, is a saving faith; Go in peace. The blind man cried, "Son of David, have mercy upon me," (Luke xviii. 39,) and being reproved, would not leave mercy until he obtained mercy; Christ said to him, as to the former, "Thy faith hath made thee whole;" (Luke xviii. 42;) as if He should have said, this praying faith of thine is a good faith, "Receive thy sight." What made many old saints "to endure bonds and imprisonment, to be stoned, to be hewn asunder?" (Heb. xi. 37.) "It was faith," saith the apostle. This was no palsy faith, but firm and constant unto the end, that comforts the languishing mind, and says, If we live, we live unto the Lord; yea, "whether we live or die, we are the Lord's." (Rom. xiv. 8.)

XIII. To this Faith is adjoined Hope, which is called by the Holy Ghost, "the anchor of the soul." The anchor lieth deep, and is not seen, and yet is the stay of all. So hope reacheth far, it is of things unseen, and yet holds all sure amidst the surging waves of a boisterous world; "This hope maketh not ashamed, abideth with patience, rejoiceth in afflictions," (Rom. v. 5,) and is, as St. Austin calleth it, the "very life of life." For why? it bids us go comfortably to the throne of grace, (Heb. iv. 16,) and not to refuse the changing of these mortal bodies; "that we may receive them in a better resurrection." (Heb. xi. 35.)

XIV. In the third place, Charity, the inseparable companion of Faith, may be considered. God in the creation did separate light from darkness: we may not in the state of justification join the works of darkness, of envying, strife, and contentions, (Rom. xiii. 13,) with the light of faith, which are weaved together, as was the coat of Christ, and therefore are not divisible.

XV. When Jehonadab came towards Jehu, as if he had some earnest intent to be his follower; "Jehu said, Is thy heart upright with mine?" He answered, "It is;" "Then, quoth Jehu, Give me thy hand." (2 Kings x. 15.) Our noble Jehu, whom God hath set up to pull down the power of darkness, says to all that profess His name, Is your faith upright to me? then give me the operation of your hands.

XVI. The children of God, as they shall differ from the children of this world hereafter, so must they differ from them here by good works, which do manifest themselves by Christian charity. Christ saith unto His, as the Lord of the vineyard said unto them in the market-place, "Why stand ye idle?" (Matt. ii. 18.) Faith is like Rachel mourning for her children, lamenting the defect of good works; and faith says as Sarah, "Give me fruit, or I die." Moses saith that every tree brought forth fruit according to his kind; (Gen. i. 12;) Faith is a good tree, it should therefore bring forth fruit according to his kind. Our Saviour Christ saith to his disciples, "By this shall all men know you, whose you are, in that you love one another." (John xiii. 35.) "If we have love," saith St. Austin, "we have God, for God is love: love was the way whereby God came to us, and love is the way whereby we go to God." (Aug. de spirit. et anima.)

If this love of God decay, the love of thy neighbor will soon come to nothing. David puts these together, when he saith, "The foolish said in his heart, there is no God," he by and by adds, "they are corrupt, and become abominable." (Psalm xiv. 1.)

XVII. Cain offered bad offerings, which was a token that the love of God waxed cold in Cain; it was not long after that he laid violent hands on Abel, (Gen. iv. 5, 8,) which showed that he had lost withal the love of his neighbor. "But, O Cain," saith St. Jerome, "what doest thou? What cause hast thou of this cruel hatred, and desire of shedding innocent blood? What hath thy brother deserved? What violence hath he offered? Hath thy solitary brother displeased thee, because he pleased God? Thou knowest not what a loss thou shalt have in the miss of so good a companion. But envy and venomous malice, where it once entereth, how doth it blind the understanding, nourish and incense uncharitable minds to commit most foul and unchristian attempts! Shall we lend envy our will? shortly will it become our Lord." (Hiero. de cons. in advers.)

If you will, hear how Lamech, that was an evil man, speaks: "If Cain were avenged sevenfold, I will be avenged seventy times sevenfold." (Gen. iv. 24.) Here is nothing but a mind set upon revenge. But if you will hear how David the man of God speaks, "Is there any of the house of Saul, that I may show mercy unto them?" (2 Sam. ix. 1.) He speaks of love and kindness towards his very enemies, and so spake Joseph when he forgave his brethren: "Because," saith he, "I myself am under the hand of God." (Gen. xlv. 5.)

XVIII. All that we can or do forgive our enemies, are offences, or some small trespasses; but those which God forgiveth, are debts of great importance; we release some few pence, He talents, and those ten thousand too. (Matt. vi. 12, 14.)

XIX. Thrasibulus, a Heathen man, to renew amity lost among men, made a law of amnesty, of forgetfulness of all wrongs and injuries that had been offered; it is not a law of Thrasibulus, but of Christ Jesus, "forgive, and it shall be forgiven you."

XX. What hath heaven more glorious than the union of the Trinity? what hath the earth more heavenly, than consent and unity? When one river runneth towards the ocean, it is a good course, and goes as it should; but when it meeteth with another river, then they make a current indeed. When the love of God doth carry us along, we go well; but when this meeteth with the love of our neighbor, then we set forward with a main stream into a sea of all blessedness.

XXI. A special mean to increase this double love in the hearts of all believers, is a frequent participation of the holy and blessed Eucharist, which is called of some Ephodion, that is to say, a most necessary provision for our spiritual voyage, (of this I shall speak more at large in another place.) O blessed mystery, which, amongst other high and heavenly effects, is a mean to strengthen us in this great journey, and comfort us towards the end of the journey.

XXII. Thus setting ourselves in order, we may accept of the time whensoever it shall please God, that brought us into the world, to take us from this our continuance in the same. The condition of life, wherein we may stand prepared, requires our Christian practice; the happiness of this condition, we shall find, "when we come unto the state of all happiness."—*Rev. Christopher Sutton.*

A YOUNG LADY, competent to teach English Music, Drawing, and Painting, wishes a situation as governess in a private family.

For particulars and reference, apply to the Rev. A. Smedes, 168 Duane street. Nov 7—4t

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THE Long Home of Man, a Sermon, by the Rev. Samuel F. Jarvis, D. D.—Price 10 cents.

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TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

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THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given. New Haven, Sept 24, 1840.

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, No 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

ST. PAUL'S COLLEGE.

THE next session of the Preparatory School of St. Paul's College, under the direction of the Rev. W. A. Muhlenberg, will commence on the first Monday in October.

The duties of the College will be resumed at the same time. Address the Rector or Secretary, College Point, L. I. Sept 12.

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

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R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia,*—Agent for The Churchman and Protestant Episcopal Sunday School Union

March 28. tf

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

THOMAS D. GILLESPIE, Sexton of Christ Church, and Undertaker, furnishes every article requisite for funerals, on reasonable terms. References to almost all the Episcopal clergy of the city. No. 525 Pearl-street. Orders promptly attended to.

July 9, 1840.—y

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of Theological Books which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo; The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

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